

THE  
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LIFE-BLOOD ECCLESIASTICAL.

OF Churches as of individuals it is true that they never reach their best and highest state till they have more to do than can be done. To do his best, a man must be over-worked. Not so thoroughly over-burdened as to be crushed ; but with the measure of disproportion between his energies and his work that compels unwearied vigilance, systematic effort, and constant pressing toward the mark. We are speaking now of a natural law regulating the development of human energy ; we are not yet adverting to that experience of feebleness which compels application to an unseen Power. Few men can afford to work on half-steam. The machinery gets too languid, and the capacity is lost for higher exertion. Public life on half-steam is a lazy, humdrum affair. It is an auctioneer's idea that a "living" in a beautiful rural parish, with ample stipend and little work, is the *ne plus ultra* of clerical desirability. Looked at from a higher point of view, and with reference to the higher ends of life, it ought probably to be regarded as the lowest. Surely in the army the best berth for a young man is that which will make the best soldier of him. If regard be had in like manner to what will make the best clergyman, purify and elevate his aims, strengthen and mature his powers, enlarge the record of his service, yield him the purest enjoyment,—in a word, turn him into the highest and noblest kind of being,—the preference is undoubtedly due to a dense and destitute city parish. Men professedly serving Christ may disguise paltry motives and selfish lives as they please ; but when the great Captain comes to review and reward His troops, it is the men that have borne toil and risked danger, and that have struggled and laboured to put down wrong and falsehood, and to exalt truth, meekness, and righteousness, that will get the stars and decorations. So it is the Churches that aim most earnestly at these things that will have most of His countenance and blessing here. And it is the Churches that, setting such aims before them, and striving perpetually to accomplish them, are

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brought most frequently and earnestly to their Master for the power to achieve them, that have most of the true life-blood. They have the best and purest blood, and therefore they are the strongest, and the healthiest, and the happiest, and the most likely to endure.

If the world had a higher standard, its judgments would be reversed in a hundred cases. It would not regard it as such a remarkable piece of good fortune to be born to unbounded wealth and means of enjoyment. Probably the most unfortunate of all men, in the higher sense, are princes and princesses. Placed without an effort at the very top of the tree, and having everything brought to them and done for them, the temptation is strong to a poor, languid life. Witness the Prince of Orange, recently departed. Good fortune, in the true sense, is surely to be placed under the strongest incentives to high and noble action, and the course of life that leads thereto. We do not mean that intense activity is always accompanied by high and noble action; but the negative of this is seldom untrue—noble action is rarely found apart from great activity—is rarely found as the product of ease, languor, and luxurious living.

Activity, therefore, we may safely set down as an essential element of healthy church-blood; but it must be activity directed to noble objects, and carried on in the very spirit of Him whom the Church claims to serve.

The development of high energy under a considerable amount of pressure is a thing quite familiar to us in the common matters of life. Difficulties draw men out; progress is made by antagonism; bone and muscle, physical and mental both, are developed by strain. Genius, it has been said, is the power of making efforts; certainly, multiplied talents are the fruit of efforts made. A man may have ability at the beginning, but if he has lived under a perpetual necessity of using it, how much greater is his ability in the end! If the writer might use an illustration already employed by him in another connection, he would refer to a passage in the history of the French Revolution which illustrates strikingly the power possessed by men, or bodies of men, to increase their exertions with an increasing demand or occasion for them. The illustration bears only on a law of energy under which human beings are placed, and has nothing to do either with the spirit or the ends of the Revolution itself. A perilous crisis in the Revolution occurred in 1793, about the time of the death of the Girondists, and the height of the Reign of Terror. Foreign armies hemmed in France on every side. The Dutch and the English, the Prussians and the Austrians, the Sardinians and the Spaniards, had powerful armies on all the principal frontiers. At home, the revolt of La Vendée was formidable enough to have required for its suppression the ordinary energies of the State; and at Lyons, Toulon, and Marseilles, strong insurrections had broken out. The collapse of the Revolution seemed inevitable under so many dangers. But the crisis only roused the energies of the fiery and dauntless Jacobins. They roused themselves and the country to a gigantic effort, and found a strength that enabled them to shake off their assailants as

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a dog shakes the water from his dripping sides. Their policy in regard to La Vendée was particularly striking and instructive. Regarding the subjugation of that province as the event that would facilitate most their other operations, and impatient of the want of success that had hitherto attended their operations against it, the Assembly adopted the bold expedient of decreeing that it must be crushed before the 20th of October. "Soldiers of liberty! the brigands of La Vendée must be exterminated before the end of October! The safety of the country demands it; the impatience of the French nation commands it; its courage shall accomplish it!" And so it did. By the appointed day, La Vendée lay prostrate at the feet of the Republic. The Assembly made up its mind that the thing must be done, and that helped them amazingly to do it. There was no application to a Divine power; the case shows simply how pressure may multiply human energies. Let any body of men, good or bad, set before them great achievements as what must be done, and resolutely set themselves to the task, the result, whether they succeed or not, must be a wonderful development of their powers. The opposite of this is true also. The energies waste when they are not vigorously used. An easy life makes a man a poorer, feebler creature than it found him. A lazy Church is sure to degenerate; its blood becomes thin, and its energies feeble. This is just the lesson of the parable, "To him that hath shall be given, and he shall have abundantly; but from him that hath not, shall be taken away, even that which he seemeth to have." The law is more unchangeable than any law of the Medes and Persians. It can neither be repealed nor evaded. There is no royal road for Churches to health or prosperity; active they must be, or else dwindle and die. Till the millennium, "rest and be thankful" can never be a good Church motto. When the thought establishes itself that a Church has simply a measure of routine work to do, which may be done with a very easy application of the energies, the heart ecclesiastical has nearly ceased to beat.

But mere activity has little moral value unless it be directed to noble ends. A Church may be active, and yet not nobly active. It may work merely for its own good or glory as an organisation, and without much active sympathy for the great ends for which the Son of God came into the world. Dr. de Pressensé has written a book entitled, "*Du Catholicisme en France. Prosperité Matérielle, Décadence Morale.*"\* The idea of the book is, that the material revival of Popery has been attended with a loss of vital or spiritual power. Churches aiming merely at advancing their material prosperity cannot have pure life-blood; in the pursuit of this aim, there is no development of noble qualities as there is no achievement of a noble end. If they would thrive truly, it must be by devoting their energies to objects beyond themselves, to the glorious objects for which the Son of God lived and died in our world. Of Churches, as of individuals, it is true—"He that loveth his life shall

\* "*Of Catholicism in France. Material Prosperity, Spiritual Decline.*"

lose it, and he that hateth his life in this world shall keep it unto life everlasting."

"If any man have not the Spirit of Christ, he is none of His." In the act of becoming Christ's, we get His Spirit. The fact that we have been redeemed by His blood sinks into our soul, and becomes the seed of a life resembling Christ's. His love to us breeds love to Him, and love to our fellow-men for His sake. In the case of those who are thoroughly penetrated by this Spirit, the activity in His service that is bred by it is wonderful. As missionaries, such men are the Careys, Judsons, Williamses, Burnses, Pattesons that turn the desert into a fruitful field. As pastors, they are the Bickersteths, Angel Jameses, Paysons, M'Cheynes, who revive stagnant wastes, and introduce new eras of spiritual prosperity. As laymen, they are the Wilberforces, Haldanes, Brownlow Norths, Moodys, Shaftesburys, that achieve philanthropic triumphs, or react on the sluggish energies of Churches and waken them up. No one can follow the career of such persons without remarking how vast an amount of good may be done by a single devoted man. If such men were multiplied ten, a hundred, or a thousand-fold, a new era would dawn by God's blessing on the world. The powers of evil would succumb before the moral forces that would be brought to bear against them. That see-saw between good and evil, that perpetual ebbing and flowing of a tide which seems to lose at one time all that it gains at another, under which so much disappointment comes to us, would disappear before the steady march of an army going forth conquering and to conquer.

Now, it is a very remarkable feature of Christianity that it provides for bringing every soul that receives its blessings under the same mighty power that has achieved such results in the cases we have named. The sense of obligation to Christ lies at the root of all true Christianity. Prince and peasant, peer and pariah, owe the same to Christ, and are under the same obligations to show their gratitude by diligence in His service. How comes it, then, that so few persons are active and hearty in that service? It is because they think little of their obligations to Him on the one hand, and the work He has for them to do on the other. If they would think more of their obligations, they would be more ready for His service; and if they would think more of what needs to be done for Him, they would come to have a deeper sense of their obligations. It is a mistake to suppose that a high position and great natural talents are needed for serving Christ efficiently. What is needed mainly is great devotedness, a deep sense of obligation—the constraining power of the love of Christ. No one that looks round our congregations can doubt for a moment that if this force were warm and strong in every bosom, a moral and spiritual revolution would ensue. If it were the rule instead of the exception to have a vivid conception of what we owe to Christ, and a readiness to serve Him as He requires, the army of the Church would rise in efficiency at least a hundredfold. There are whole



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mines of undeveloped force in our Churches. There are stores of fuel, to which the seams of coal in the bowels of the earth hardly furnish a suitable analogy, waiting to be dug out, and turned into heat and motion. The one thing needed for this is that redeemed men should have a vivid conception of what they owe to their Redeemer—that there should be kindled among the masses of the redeemed on earth something of the enthusiasm that glows in their hearts in heaven when they sing the new song: "Thou art worthy to take the book, and to open the seal thereof; for Thou wast slain, and hast redeemed us unto God by Thy blood, out of every kindred and tongue and people and nation."

Alongside of efforts to lead these Christian people to such a sense as this of their obligations to the Redeemer, the Churches ought to spread before them boldly and warmly the full extent of the work that has yet to be done for Christ in the world. Even where Christianity is most active and flourishing, there are times when it appears as if only a beginning had been made. In fact the more that real work is done, the more clearly does it appear how much remains to be done. If one soul be converted, it makes it the more obvious how many remain to be converted. If a mission be planted in one district of a great city, it shows how much has to be done ere all the city is provided for. If a handful of labourers are sent to a province of China, or a slice of Africa, their ridiculous disproportion to the whole population shows what a mere atom of the needed agency has been provided. The more the real ends of the Christian Church are considered, and, in connection with these, the present condition of the world, the more vast, and indeed unlimited, appears the work that has yet to be done. Let any one think of the putrid hotbeds of sensuality that swarm in all our large cities,—the frightful agencies of intemperance,—the whirlpools rushing round like the Maelstrom that no one can stop, continually engulfing young and old, whirling them about like bits of wreck,—and at last tossing them over into the bottomless pit. Let him think of the evil pleasures encouraged by vampires that live on human blood, who will feed the vilest passions of humanity if only they can extract a little gain from their victims. Let him think of the perversions of Divine truth and Divine worship, the adulteration of food, the dishonesties of trade, the social arrangements that huddle up families in filth and darkness—all characterising the fourth quarter of the nineteenth century! If these things were more spread out before all our congregations, and, at the same time, the sense of obligation to Christ more dwelt on, surely we should have more force and activity in well-doing. Men would be ashamed to indulge in the whining tones in which reference is often made to the new plans that have to be resorted to in order to meet the new developments of evil. Yes, we need new plans and arrangements. One year, it is Ragged Schools; another, it is Young Men's Christian Associations, and, of course, these must be followed by Young Women's; next it is Colportage; and anon it is Temperance Coffee-Rooms. What then? Comfortably

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fed men and women, that would think themselves insulted if their Christianity were denied, look very wise, and tell us that they are tired of all this. There are far too many things now-a-days. They are happy if they can get rid speedily of some zealous visitor who tries to engage their interest in some new plan of usefulness, and among one another they will speak complacently of the good old days when people were left in quiet, and there was none of this everlasting movement. Miserable sinners! do you believe that Christ died for you, and that you are not your own, but bought with a price? Even persons, of whom we might expect better things, will often say, with the cool indifference of unmoved hearts, that our duty is simply to go on in the old way; do our duty, and leave results to God. Such was not the language of the man who said—"Attempt great things for God, expect great things from God." It is not the way to have an active Church or a healthy Church. We are to forget the things that are behind, and reach forth to the things that are before. We are to take example from our Lord and His apostles. The apostle's exhortation to the Corinthians is the motto for every Church, and for every Christian—"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

Our Presbyterian system affords many opportunities for cultivating the spirit of active devotion to Christ, but, in a multitude of cases, these opportunities are neglected. And too often Presbyteries set the example. We hardly know a sadder spectacle than that of a large Presbytery occupying its time in considering the great question, "How not to do it." There are brethren that have a marvellous fertility in treating that question. They can ring the changes on it wonderfully. Some new method of activity has been brought into operation in their neighbourhood; it is new, therefore unconstitutional; and they cannot rest till they have repudiated and denounced it. There is something intensely saddening in the thought of men, able and good men in their way, signalling their life—if the word signalling may be used of anything so poor—by applying the drag and pulling the bridle against their more active and enterprising brethren. We remember once, in travelling along a Highland road, observing a heap of old shoes at the foot of a steep declivity; and on asking how they came there, we were informed that the driver of the public coach was in the habit, each morning as he set out, of nailing an old shoe on the face of the drag attached to the hind wheel, and then, when he came to the bottom of the hill, pulling it off, and consigning it to the heap. We know men whose whole public life would be fitly represented by such an ignoble heap—men who, deeming that the world's salvation depends on keeping things going in the old fashion, have delivered speech upon speech, year after year, for the purpose of obstructing the onward movements of the day! And all the while without any conception of the poverty of the rôle they have chosen, or the pitiable

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policy of stopping those who take a more vivid view than themselves of the needs of the world and the duty of the Church !

There is another class of men, far more ardent and progressive indeed, but with whom we cannot quite agree—who would increase the Church's energies in one direction by lessening them in another. They would have more done for home wants by discouraging operations abroad ; or they would have more done for the foreign field by ceasing to do so much for the home. Neither policy seems to be wise. The great thing is to enlarge men's hearts, and to enlarge the hearts of large bodies of them. Warmer hearts, deeper experience of Divine grace, larger views of the wants of the world, are the elements that have most need to be gendered. To us it always seems perilous policy to bid men do more for one field by doing less for another. If it be said that however large men's hearts may become, their purses and their pockets do not increase proportionally, we meet that objection by referring to the enormous increase of available resources that comes through what is called "systematic beneficence." The habit of laying aside, as a solemn act of devotion, a proportion of one's income for objects of religion and charity, has not yet been established among an immense proportion of the members of our Churches. Until it comes to prevail universally, the resources of Christian philanthropy must be held to be susceptible of indefinite increase.

One great benefit of the practice of looking abroad with open eye upon the wants of the world, and the obligations of the Christian Church, is, that it brings men closer to Christ, and teaches them to rely more on His grace, and more earnestly seek His blessing by fervent prayer. The work is His, far more than it is ours. If we feel it to be ours more than His, we cannot be viewing it aright. Overwhelming though it is when measured by our strength, it is simple and easy when measured by His. "All power is given unto me in heaven and in earth." The spirit that relies on Him is the spirit that is honoured by Him. If only faith were as a grain of mustard seed, it would remove mountains. If it were like the mustard plant itself, it would transform the world.

W. G. BLAIKIE.

## SABBATH LAWS IN THE UNITED STATES.

UNDER the complex system of government in the United States, laws for the protection of the Sabbath are enacted, not by the Federal Congress, and enforced by the Federal Courts, but by the legislatures of the several States constituting the Federal Union. The constitution of the United States does not even name the Supreme Being ; nor is the name of God mentioned in the Oath of the President ; nor is the matter of religion referred to, beyond the simple provision of the First Amendment—"Congress shall make no law respecting an establishment of religion, nor prohibiting the free exercise thereof."

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Indirectly, and by implication, the natural right of every man to his rest-day is recognised in the provision of the constitution that Sundays shall be excepted in counting the ten days allowed the President for the consideration of Bills presented by Congress for his approval. By the Revised Statutes of the United States, pupils in the national military and naval schools are not required to pursue their studies on Sunday; and chaplains in the army and navy are required to hold religious services for the soldiers and sailors at least once on Sunday. By settled usage, Congress and the Federal Courts suspend their business on Sunday. Such is the whole amount of recognition which the Christian religion and the Sabbath receives from the national Government of the United States.

While the general Government is bound, under the constitution, to secure to the several States a republican form of Government, there is nothing in the constitution to prevent any one of the States from establishing any religion,—Papal, Protestant, Jewish, Mormon, or Infidel. In the case of *Permoti v. The First Municipality of New Orleans*, on an appeal against a sentence for violation of an ordinance requiring funerals to be conducted only in an "obituary chapel,"—the Supreme Court of the United States held that "the Federal Constitution makes no provision for protecting the citizens of the respective States in their religious liberties,—that being left to the State constitutions and laws; nor is there any inhibition imposed by the constitution of the United States, in this respect, on the States."

But though the general Government has only this very limited recognition of religion and the Sabbath, yet, under the constitutions and laws of the several States, every one of the thirty-eight States,—except Louisiana, which came into the Union as a French colony by purchase,—has made provision for the protection of the Christian rest-day against desecration by servile labour, or by noisy dissipation. While in most of the State constitutions, or in the "Bill of Rights" prefixed to them, the utmost liberty of conscience is guaranteed to the citizen, and the compulsory support of religion, or any abridgment of his rights, in consequence thereof, is explicitly forbidden; at the same time, it is not deemed incompatible with these principles to enact laws against Sabbath-breaking, with a view to protect the Christian rest-day from desecration. For such enactments are not regarded as resting upon a recognition of revealed religion and the recognition of the Divine obligation of the Sabbath, but upon the ground that this weekly rest-day is important to the interests of society; and that the people demand that the quiet of their rest-day shall not be disturbed; and that, by immemorial usage, the first day of the week is the proper rest-day of seven.

The Sunday laws of these thirty-seven States of the American Union, with their variations and peculiarities, would furnish an interesting subject of study, though it would require a volume to set forth their significance and peculiarities. It must suffice here to cite a few specimens from the

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statutes of representative States, without comment upon the principles involved in them.

Taking Massachusetts as representative of the New England States, the Revised Statutes, chap. 84, enact :—

“Whoever keeps open his shop, warehouse, or workshop, or does any manner of business or work, except works of necessity or charity, or is present at any dancing or public diversion, show, or entertainment, or takes part in any sport, game, or play on the Lord’s day, shall be punished by a fine not exceeding ten dollars for every offence.”

In 1862 this law was made to include any one present at any game on the Lord’s day.

Another enactment in 1865 prohibits shooting, hunting, fishing, and travelling on the Lord’s day. Other enactments restrain public-houses from the sale of intoxicating drinks, and from permitting gaming on the Lord’s day.

The Revised Statutes of the State of New York, which may be taken as representative of the Middle States, enact (chap. 20, title 8, Act 8) :—

“There shall be no shooting, hunting, fishing, sporting, playing, horse-racing, gunning, frequenting of tippling houses, or any unlawful exercises or pastimes, on the first day of the week, called Sunday ; nor shall any person travel on that day, unless in cases of necessity or charity, or in going to and returning from some church or place of worship within the distance of twenty miles ; or in going for medical aid or for medicines and returning ; or in carrying the mail of the United States ; or in going express by order of some public officer ; or in moving his family or household furniture when such removal was commenced on some other day ; nor shall there be any servile labouring on that day, excepting works of necessity and charity, unless done by some person who uniformly keeps the last day of the week, called Saturday, as holy time, and does not labour on that day, and whose labour shall not disturb other persons in their observance of the first day of the week as holy time. Every person of the age of fourteen years offending against the provisions of this section shall forfeit one dollar for each offence.”

As representative of the Southern States, of the original thirteen, may be cited the statutes of North Carolina, which from the year 1741 have forbidden any persons from pursuing their ordinary trades or avocations on the Sabbath, and to which have been added, so late as the 20th March, 1879, the following “Act to prevent the desecration of the Sabbath day :”—

“Sect. 1. That no railroad company shall permit the loading or unloading of any freight-car on the Sabbath day (known as Sunday) within the limits of this State.”

“Sect. 2. That no railroad company shall permit any car, train of cars, or locomotive to be run on Sunday on any road within the limits of this State, except such as may be absolutely necessary for the transportation of the U.S. mails, and except in cases of urgent necessity other than for the purpose of business or pleasure ; *provided*, that the word Sunday, as used in the Act, shall be constructed to embrace only that part of the day between sunrise and sunset.”



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The violation of either of these sections renders the parties liable to indictment in each county in which the car is loaded or unloaded or through which the cars pass ; and the fine for each offence is not less than five hundred dollars.

Taking Ohio and Illinois as representing the States formed out of the territory of the original thirteen States, and subsequently admitted into the Union, the penal code of Ohio provides :—

“Whoever, being fourteen years of age, engages in sporting, quarrelling, hunting, fishing, or shooting, on Sunday, shall, on complaint made within ten days thereafter, be fined not more than twenty dollars, nor imprisoned more than twenty days, or both.”

“Whoever, being over fourteen years of age, engages in common labour on Sunday, works of necessity and charity excepted, shall, on complaint made within ten days thereafter, be fined not more than five dollars ; but this section does not extend to those who conscientiously observe the seventh day of the week as the Sabbath, nor shall it be construed so as to prevent families emigrating from travelling, watermen from landing their passengers, superintendents or keepers of toll bridges or toll gates from attending the same, or ferrymen from conveying travellers over waters.”

“Whoever sells or barterers any spirituous liquors on the first day of the week, commonly called Sunday, shall be fined not more than five dollars.”

The Revised Statutes of Illinois declare :—

“Whoever keeps open any tippling house, on the first day of the week, shall be fined, not exceeding two hundred dollars.”

“Whoever disturbs the peace and good order of society by labour (works of necessity and charity excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding twenty-five dollars. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or watermen from loading or unloading their cargoes ; or ferrymen from carrying over the water travellers and persons moving their families on the first day of the week ; nor to prevent the due exercise of the rights of conscience by whoever thinks proper to keep any other day as a Sabbath.”

Texas, in the extreme south-west, has a statute enacted so recently as December, 1871, declaring :—

“Any person or persons who shall hereafter labour or compel, force or oblige his or her employees, workmen, or apprentices to labour on the Lord’s day shall be deemed guilty of a misdemeanour, and upon conviction thereof shall be fined in a sum not less than ten or more than fifty dollars. *Provided* that household duties and works of necessity and charity shall not be prohibited by this Act. And provided, further, that this Act shall not apply to any work done on plantations and farms that may be necessary to prevent the loss of any crop or crops.”

The second section of the law, however, excepts from its operation a very numerous list of cases—as of steamboats, railroads with the receiving and delivery of goods, stages carrying the United States mail and passengers, foundries, sugar-mills, herders who have stock gathered, persons travelling on the public highway, &c. &c. The third section

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prohibits, under penalty of twenty to fifty dollars, all gaming, horse-racing, match-shooting, &c.

Section 4 prohibits the sale of wares and merchandise, except drugs, between the hours of nine in the morning and four in the afternoon, under penalty of twenty to fifty dollars (Pascal's "Digest of Laws," vol. ii., articles 6501-5).

The Revised Statutes of Kentucky, which may represent the "Border States," as lying along the line formerly separating the slave-holding from the non-slave-holding States, declare :—

"Sect. 10. No work or business shall be done on the Sabbath day, except the ordinary household offices, or other work of necessity or charity. If any person on the Sabbath day shall be found at his own or any other trade or calling, or shall employ his apprentices or other persons in labour or other business, whether the same be for profit or amusement, unless such as is permitted above, he shall be fined not less than two nor more than fifty dollars. Every person or apprentice so employed shall be deemed a separate offence."

"If any person shall hunt game with a gun or dogs on the Sabbath, he shall be fined not less than five nor more than fifty dollars."

"No spirituous liquors shall be kept or sold in any room where a billiard-table is kept; nor shall any game be played on such table on Sunday,"—under penalty of fifty dollars for each offence.

It should be added here that in most, if not in all the States, it is provided that no civil process shall be executed on Sunday; and the courts have held that no contract made on Sunday is binding.

These specimens fairly represent the legislation of every State in the Union, except Louisiana. It will be perceived, that the laws differ in their detail of things forbidden, and in regard to the classes of offenders which they aim to reach. In one case the statute aims more especially at the desecration of the Sabbath by amusements, to restrain dissipation; in another, at the desecration by servile labour, to protect the right of the labourer to his rest-day against oppressive employers. But all alike proceed upon the idea, not that it is competent to the civil authorities to recognise the Christian Sabbath as of Divine obligation, but simply that a day of rest from secular employments is essential to the best interests of society, and that by immemorial usage the first day of the week has been set apart as the rest-day.

It is a sad fact, however, that though there are laws enough, and these adequate to the protection of the Sabbath, still Sabbath desecration is increasing to an alarming degree. That "loyalty to law," which public men have held to be a peculiarity of the American people, has not been evinced in regard to the laws protecting the Sabbath. On the contrary, the popular tendency is to set the law at defiance. Desecrations of the Sabbath by labour, by travel, by public amusements, by dissipation and drunkenness, which half-a-century since would have shocked the public sense of decency, have become so common as scarcely to excite the attention even of Christian people. How is this change to be accounted for?

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It is not attributable to any change in the relative proportion of Christian to non-Christian population in the country. For, large as has been the increase of population, the increase of the Christian Church has been relatively larger. It has come, no doubt, in part from the demoralisation of the country by the civil war; but the lapse of fourteen years since the close of the war, with the marvellous growth of the Church in the meantime, ought to have occasioned at least signs of an abatement of the demoralisation in regard to the Sabbath. It has come in part, no doubt, from the degeneracy of the police and the magistracy of the country under the system of universal suffrage, applied to the scheme of a magistracy and courts appointed by popular election. But the political changes in the matter of universal suffrage and popular elections have not been so great during the last half-century as to have occasioned all the increase that has taken place of lawlessness in regard to the Sabbath.

The unfavourable change in public sentiment in America in regard to Sabbath observance may be traced to causes lying back of any that have been mentioned. Chief among these is to be reckoned the triumph of the anti-Sabbath party in the struggle concerning the Sabbath mails in Congress, some fifty years ago, and the deliberate purpose of the general Government evinced on that occasion to set aside all State laws for the observance of the Sabbath, so far as relates to the transmission and delivery of the mails. At the commencement of the Federal Government, the administration under Washington adopted the British usage in regard to the mails—closing the post-offices and staying the carrying of the mails on the Sabbath. The post-office law requiring the transmission and delivery of the mails on the Sabbath as on other days was not enacted by Congress until the 30th April, 1810, and then in immediate prospect of a war with Great Britain. Petitions for the repeal of the new law, and the restoration of the old practice, began to be laid before Congress as early as 1811 and during several years following. But these being unheeded, a concerted movement of the friends of the Sabbath began about 1826, and the table of Congress was loaded with petitions until the question could no longer be ignored. These petitions were at length referred to a committee, of which Colonel Richard M. Johnson was chairman, to consider and report on the whole subject. Colonel Johnson was by education and prejudice a Seventh-Day Baptist, and the opinion gained general currency that his report was inspired, if not prepared, by a Seventh-Day Baptist preacher. It was very ingeniously framed, and adapted specially to furnish Congressmen with a plausible excuse to their Christian constituency for their failure to heed so loud and so extensive a call from the people. The argument of this report affirmed these three propositions:—First, That the repeal of the law requiring the transmission and delivery of the mails on the Sabbath would be, in effect, deciding a question of religion which it is not competent for Congress, under the constitution, to decide.

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Second, That the principle upon which the repeal of the post-office law was demanded would lead to a practical union of Church and State. Third, That the repeal would be inexpedient, since it would operate as a serious bar to the rapid diffusion of intelligence. On these grounds, ostensibly, Congress refused the repeal. The anti-Sabbath party raised a shout of triumph, representing this action of Congress as the delivering of the country from a foul ecclesiastical conspiracy to bring the Government under the domination of the Church and clergy. For the time being, the whole country seemed to be smitten with one of those mental epidemics which, as the history of civilised nations shows, so frequently get possession of the popular mind; and throughout the country the impression was made upon the non-Christian and semi-Christian masses, that Colonel Johnson had delivered the country from a formidable conspiracy to unite Church and State! Both the argument of Colonel Johnson's report and the popular clamour ignored the fact that the petition for repeal asked nothing more than a return to the early practice of the Government for the space of the first twenty years; and therefore their arguments and clamour implied that, for the first twenty years, the Federal Government had already decided a question of religion, which it was incompetent for it to decide, and had enacted a union of Church and State. Both ignored, also, the fact that the transmission and delivery of the mails on the Sabbath was in contempt of the laws of every State, save one, entering as constituent elements into the organisation of the Federal Government, and was therefore in contravention of the wishes of the people of the several States as expressed in their laws.

It is difficult to comprehend, at this distance of time, how such an argument as that of the Sunday Mail Report could have carried Congress, on a simple proposition, to repeal a post-office law enacted originally as a "war measure," or how it could so have stirred the popular feeling. But there is good reason to believe that this was owing in no small degree to the mistaken ground taken, and the doctrines asserted by many of the memorialists—particularly those of New England—who failed to discriminate between the power of Congress over the question of religion and the Christian Sabbath, under the restrictions of the Federal constitution, and the power of the legislatures of the several States over the same question. In too many cases the argument for the repeal of the post-office law rested upon the Divine obligation of the Sabbath and the duty of Congress to recognise the Christian religion as part of the law of the land. Had the repeal been pressed as simply a return of the Government to the practice under the administrations of Washington, Adams, and Jefferson, on the ground that the post-office law required the agents of the Government to violate the laws of the several States protecting the Sabbath, and thereby tended to impair public morals; on the ground that, on the principles of natural law, the weekly rest-day, established by immemorial usage, is necessary to the best interests of

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society—then, even if their arguments had failed to secure the repeal, they would have furnished the adversary party with no material for “Buncombe” wherewith to distort the vision of Congress, and arouse the prejudices of the people.

The natural consequence of this determination of the general Government to override the Sabbath laws of the States, the all-pervading influence of the mail carriers, and the ever-present example of the postmasters violating the State laws with impunity, gradually led to the setting aside the Sabbath laws of the State as obsolete by all who chose to violate them.

Another cause which has aided largely in overriding the State laws—one nearly allied to the former—is the vast increase of railway travel and transportation within the last twenty-five years. The plea that the Government lays upon them the necessity of carrying the United States mail, opens the way for the plea of the necessity, first of Sabbath travel, and then of general traffic on the Sabbath day. The railway corporations—especially since the consolidation of most of the railways in the country under a few powerful companies—have become strong enough to set the Sabbath laws of the States at defiance. Permeating as they do every part of the country, the railways hold up a conspicuous example of the violation of the State laws with impunity in almost every neighbourhood in the country. Backed by the authority of the general Government in violating the Sabbath as regards one portion of their work, they fear not to take the responsibility of violating the Sabbath in every part of it. Thus thousands on thousands of honest labouring men, who cannot afford to starve their families by giving up their places, groan under the tyranny of their soulless corporations, which compel them to desecrate the Sabbath day by servile labour. And besides this, furnishing cheap and rapid accommodation to Sunday pleasure-seekers in the cities and large towns, they have become the most potent of all agencies for the desecration of the Sabbath, and the demoralisation of the people.

What may be the result of the recent legislation in North Carolina, restraining railways from the desecration of the Sabbath, cannot yet be foreseen. If the people sustain and the magistracy enforce it, then this will prove but the beginning of a great moral revolution in the whole country. But unhappily there is too much reason to fear that this, like most of the legislation heretofore, will stand a dead letter upon the statute-book.

A third cause for the increased disregard of laws protecting the Sabbath is to be found in the vast influx of foreign population from Continental Europe, where, for the most part, the Sabbath exists only in name, and from papal Ireland, which knows no Sabbath, in the British and American conception of it. The foreign population having become already so numerous as to be able to hold the balance of power between the two great political parties of the country, take advantage



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of their position to overturn the magistracy and courts—all of which are elective by popular suffrage—whenever any serious attempt is made to enforce the laws for the protection of the Sabbath. With amazing effrontery, these interlopers—refugees from countries wherein they were never allowed to have a conscience—raise a clamour for their rights of conscience, as against the Sabbath laws of the country in which they find shelter. And the political demagogues, in their eager desire for office, are ever ready to “bend the supple hinges of the knee” before those who have votes to cast, take up the clamour about liberty of conscience to the foreigner never accustomed to a Sabbath, and encourage him to defy the execution of the Sabbath laws, as oppressive to his conscience.

Now the argument with these foreigners ought to be very short and decisive. You have come here into a nation founded by men whose ideas and characters were moulded by Protestant Christianity, of which the Sabbath is an essential part. The fathers of this nation entered upon a new social venture, which the energy and intelligence derived from their religion made an unparalleled success. So soon as their enterprise became a success, and their stock in the social venture rose far above par, they welcomed to participate with them as shareholders men of all countries and religions—Papist, Jew, Deist, Atheist—as well as Protestant Christians, giving them equal rights of citizenship with themselves—to acquire property, vote in elections, worship God as they please, or worship not at all if they prefer. Ought not this be liberty enough for reasonable men? The desirableness of our institutions brought you here to enjoy what others had prepared for you. And the success which made them desirable was in large measure due to the Sabbath-keeping religion of its founders and their successors. You found these Sabbath laws here when you came as part of our system. But now you, who were so generously admitted into the joint-stock social venture, and who have so small a minority of interest and numbers, demand that we shall give up the management which has brought us to our high position, and manage according to certain new views which you have brought with you. In effect you demand that, in order to your enjoyment of liberty according to your notions, we shall, so far as social order is concerned, become infidels like yourselves, and give up our commemoration of our God and Saviour through our Sabbath. We must, to suit you, renounce all recognition, in our social capacity, of the fact that we, like our fathers who instituted this social order, are Protestant Christian men in sentiment and practice. Now we cannot afford to subject everybody else's liberty to restraint, in order to allow you to enjoy the odd sort of liberty which you demand. We must, therefore, kindly suggest to you that, if our ideas of liberty and our method of management do not suit you, then you should not have taken stock in this old and well-established social joint-stock concern. If you have misunderstood us and our methods it is your misfortune,

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and the simple remedy for the mistake is to withdraw from it. You can carry out of it all that most of you brought in, and many of you immensely more. Depart in peace. The world lies open before you. If you still prefer to dwell on the Western Continent, there is Mexico, in which your notions of the Sabbath prevail; or Brazil and the States of South America, where the Sabbath will give you no trouble. If you choose to return to Europe, there in Russia you may join the "advanced thought" of your party—the "Nihilists." In Germany you will find the "Internationalists," with ideas of religion and the Sabbath kindred to your own. In France you will find the remnants of your allies, the Communists, maintaining religious ideas similar to your own. Go in peace, and leave us to endure what you deem the oppressive load of a Sabbath, with laws protecting the Sabbath.

The effrontery of the adversaries of the Sabbath seems at last to be arousing the Christian people of America from their slumber and their delusive dreams of the assured safety and permanency of our institutions. Already, in almost every large city in the country, conferences are held with a view to concerted action by the friends of the Sabbath to resist the enemy that comes in like a flood. The citation of the Sabbath laws, and the facts set forth in this article, may be of service in showing what Christian people have a right to demand of the magistracy, the courts, and the police, in regard to enforcing laws of the country, touching the Christian rest-day.

STUART ROBINSON.

## EVANGELICALISM IN THE CHURCH OF ENGLAND.\*

THE history and influence of the Evangelical party in the Church of England has of late been a subject of exceptionally eager and general discussion. And for this I can find no special cause or occasion, except it be an article bearing on the death of Dr. Hugh McNeile, which appeared in the *Times* on the last day of January. It was a very striking article. It had much of the manner and the effect of a funeral oration. It recited the services, it eulogised the virtues, of the school of which the Dean of Ripon had been a distinguished member. Had not its leaders "abolished the slave trade, organised benevolence, revived religion, and been the first to take in hand the education of the people"? For the fate of this school, the writer expressed a gentle regret: "It is worth while to consider whether, in the decay of Evangelicalism, the

\* The following article was written before I had the opportunity of reading Mr. Gladstone's great essay on the Evangelical Movement, published in the *British Quarterly Review*. The temptation to refer to some points in this essay is strong; but, for many reasons, I think it better to abstain.

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religious life of England is not in danger of losing some elements which it ought not willingly to let die." But, as to the decay, there is no doubt. The Evangelical tradition is compared to "one of those seaports of ancient fame from which the sea, with all its storms and currents, all its burden of life and turmoil and contest has long since ebbed away, the commerce of modern times sweeping past to newer havens." In language less oratorical, we are told that the "Evangelical impulse, itself a reaction, has given way before fresh reactions springing from its own shortcomings. It has succumbed to the theological struggle for existence."

In this judgment, sweeping as it is, the brilliant journalist only reiterated, in a more emphatic form, opinions which have, for long, been freely circulated in conversation and in book and magazine. But, connected as it was with the death of one of the mighty men among the Evangelicals, the article was instantly accepted as a challenge to controversy. Dean Close, Canon Ryle, and others replied, denying that the party was dead or dying; affirming, on the contrary, that it never was more influential than now, that, in the words of Mr. Ryle, "the distinctive doctrines of Evangelicalism are five times as much preached in England and Wales as fifty years ago, and ten times as many pulpits in large towns are occupied by thoroughly Evangelical clergymen; and that the success of many clergymen of other schools arises mainly from the fact that, wittingly or unwittingly, they preach the same doctrine that Evangelical clergymen do." The *Times*, in a second article, rejoined; other journals took up the theme; and thus quite a *furor* has been raised over the consideration of the antecedents and present position of English Evangelicalism.

It seems to me that the issue raised is one of sufficient importance to justify the paper which I submit. If it be true that what is called the "Evangelical impulse" is all but dead in the Church of England, we may be sure that there is danger very pressing and very near to other reformed communions. Whatever affects a body so large must, one way or another, affect Churches even widely apart from it in constitution and form of worship. Moreover, questions are suggested, nay, are involved in the controversy, which reach far beyond the limits of the Anglican Church. It might be presumptuous in a man, not an Anglican, to indicate the more delicate lines of distinction between parties within the Church or to speak with confidence as to the numerical or spiritual force of these parties; but it is not presumptuous in a Catholic Presbyterian to trace the form and development of "the Evangelical revival" in England, and endeavour to ascertain what is to be conceded and what is to be denied as to the waning influence of Evangelical doctrine.

That the first stage of modern Evangelicalism is one to be ever gratefully remembered is admitted by all except the most extreme High Churchmen. Even Archdeacon Denison has words of commendation for the men who

breathed a new spirit of love to the Lord Jesus into the heart of the Church. The *Times* is right: what characterised that period was not so much a protest against the perversion as against the deadness of doctrine, "the slumber and frigidly intellectual attitude" of the English Establishment. In the earlier part of the eighteenth century, all was low in tone—a shallow philosophy, a shallow orthodoxy, preaching without life, and worship without reality; the better type of parochial clergy such as George Eliot's rector in *Adam Bede*, the orthodox theologians "hewing and chiselling Christianity into an intelligible human system which they then represented, as thus mutilated, as affording a reasonable evidence of the truth of the Bible." Deism had ceased to be the fashion. It had been vanquished, but without any enlargement of the spiritual vision. The reasonableness of Christianity was the point towards which ecclesiastical learning and eloquence were directed. As Mr. Mark Pattison puts it: "Christianity appeared made for nothing else but to be proved. What use to make of it when it was proved was not much thought about. The mind never advanced as far as the stage of belief, for it was unceasingly engaged in reasoning up to it." It was with this spirit of slumber, this frigid intellectualism, that the fathers of the Revival had to deal. The seat of their power was the pulpit. The platform belongs to the second generation. To arouse the conscience to the sense of sin, to declare the sovereignty of Divine grace, and the need of spiritual regeneration by the Holy Spirit, to awaken the mind to the power of the eternal verities, was the need of the time. And who shall question that Cecil and Whitfield and Newton and Venn and Simeon, and those associated with them, were the men raised up to supply that need? It may be difficult for us from the fragments of their oratory, from skeletons of sermons, from Newton's *Cardiphonia*, or even Scott's *Commentaries*, to account altogether for the force which they wielded. But the mental and moral atmosphere, the conditions, the more prominent features of the period must be taken into account, in every estimate formed of the influence of preaching. They were the type of preachers which that *blasé* century called for. A refined taste may speak severely of "the three-decker-pulpit into which, after having declaimed the prayers, they ascended to declaim the sermon." But the "three-decker" was not a contrivance of the Evangelicals. It was in the churches in which they were called to minister. The only difference between them and others was, that whilst others only read or droned, they declaimed. They were in earnest: *their* earnestness was a new thing in England. The Warburtons inveighed against it as fanaticism. But at least it was a fact, and a strange fact in the English Church since the ejection of Puritanism from its midst. One-sided the preachers were; preachers such as they always are one-sided; yet, surely, it can be said that, in great part, because of their zeal, and of the blessing of God on their labours in season and out of season, the England on which their eyes closed was another England than that on which their eyes had opened.

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Connected with this period, there is a confusion of thought to which it is of consequence to advert. Even the *Times* speaks of the "work of such divines as Newton, Venn, and Simeon, and such laymen as Wilberforce, as reflecting the impulse communicated by Methodism to the Church." Now, Methodism was one thing, the Evangelicalism of the English Church was another. In both there was the Evangelical impulse; both received of the one spirit of life; both were related, and acted each on the other. But the two streams, although claiming the same watershed, widely diverged. Wesley was, essentially, a High Churchman. In his earlier days, notably so; in later life, when his eyes were opened to deeper spiritual necessities than at first he realised, his views were greatly modified. The infatuation, as it may be called, of the Church of England made him an outsider, and the force of circumstances was too strong for some of his cherished prepossessions. But to the end he retained the savour of High Churchism. If his mission and function had been recognised in the national Church, instead of becoming the chief of the most powerful of English non-conforming bodies, he might have headed a great revival, distinguished as the High Church revival of the present day is, by the union of Evangelical sentiment with the Catholic rather than the Puritan element in the Church. The Evangelical revival was allied to the Puritan, not the Catholic element. Whitfield did not *reflect* Wesley. Even when the servitor at Pembroke College, and a disciple of John Wesley, the bit and bridle of a master who insisted on the Collects at nine, twelve, and three o'clock, the Meditation on Sunday on Thomas à Kempis, and on Wednesday and Friday Musings on the Passion, was irksome to the more spontaneous piety of the youthful student. Afterwards, it is needless to say, master and disciple seriously differed. The Arminianism of the one could not coalesce with the Calvinism of the other. And, in the direction of some of the chief lines of their system, the two removed further and further apart. Newton, Venn, and Simeon *reflected* Whitfield's Calvinism. Or, as it might rather be put, the softened Calvinism of the Articles of the Church of England. For, whilst they had relations with the "great itinerant," they were not indebted to him for their doctrine. They fetched their inspirations from a higher source. They were all Churchmen; but their Christian life was the result of what they believed to be a Divine teaching of the secret of the Lord. Indeed, one of their number has expressed the surprise with which he found that the truth which, after long and painful study of the Bible, and examination of Locke and Tillotson and Samuel Clarke and "the judicious Hooker," he had made his own was no other than the truth of the homilies he had never read,—the homilies commended in one of the articles as containing "a godly and wholesome doctrine."

Exactly a century after the formation of Wesley's band of Methodists, a movement was originated in Oxford, which was destined violently to excite the English mind, and permanently to affect the future of the



English Church. The relation of Evangelicalism to this movement has been keenly debated. It is held, on the one hand, that Evangelicalism is to a great extent, responsible for Tractarianism ; it is held, on the other hand, that Tractarianism occasioned a new Evangelicalism, a new Evangelical party of combat, and that, like the Tractarianism which called it forth, this new party has run its course, waxed old, and is ready to vanish away. I propose to examine this series of statements.

For the responsibility of Evangelicalism there is offered first the presumption arising from the early associations of some of the foremost men of the Oxford school—*e.g.*, Newman, Manning, the brothers Wilberforce, and others. The presumption must be allowed some, yet not too much weight. Where will, character, individual temperaments are concerned, it is not safe to charge the conduct of maturer years against the systems or influences which surrounded childhood and youth. The English Churchman would resent perversions to Rome being attributed to the educative influence of the Church. And it is quite as fair to hold the Evangelicalism of Zachary Macaulay responsible for the religious reticence and theoretical latitudinarianism of Thomas Babington Macaulay, as to hold the Evangelicalism of William Wilberforce responsible for the tendencies and views which led Isaac Wilberforce into the bosom of the Latin Church. Setting aside all presumption of this nature, we are called to inquire into the more solid argument, that the Tractarian party marks a reaction which sprang from the shortcomings of the Evangelical succession.

And the accusation, I think, must, to a certain extent, be admitted. To this extent, at least, that the shortcomings did tend to produce a state of feeling which disposed to Tractarianism. Before 1831, as Sir James Stephen, in his charming essay, maintains, "Evangelical teaching had grievously degenerated from the standard of Newton and Scott, of Milner and Venn ; while all the more eminent opponents of it who had risen up at Oxford were men of letters, and some of them men of large capacity." This spiritual degeneration exposed the faults and weaknesses which, in the first fervour of the revival, had scarcely been felt. Busied with doctrine, intent on conversion of souls, its one aim, in the day of its youth, had been to bring man the sinner into conscious reconciliation with God the holy. Evangelicalism ignored the æsthetical. It assumed often an attitude of hostility to learning and culture. It was not seldom severe and narrow. It attached little value to order ; it yielded but a scanty reverence to the episcopate. Withal, it must be allowed that, in the strain of its appeal, it was too individual and subjective. It had but an oblique glance for the Church in its corporate life and action. In its exposition of grace it dwelt only on the personal union of the believer with Christ. It hardly recognised what Hooker calls "that saving grace which Christ originally is or hath for the general good of His whole Church, and which by sacraments He severally deriveth into every member thereof." Thus, it failed to be more than an influence in a communion comprehensive of diversities whilst con-

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servative of traditions, a communion liturgical, hierarchial, pre-eminently churchly. It had aroused the Church from its sloth; it had affected appreciably the tone of its teaching. But it had never really commanded the Church. "When I was a curate," says Dean Close, "in 1822, there were not above a dozen clergymen in London who would own to the name Evangelical." And there arose a generation which knew not the wonders of its morning time. The repulsion was many-sided. The vulgarities of the platform were an offence to taste and good breeding. The intellectual barrenness of the preaching was an offence to scholars and thoughtful worshippers. The slovenliness of church services was a scandal to devout souls of the Anglican type. In addition to this, other forces were at work. Notably, the deeper, fuller conception of the symbolic in nature, bearing irresistibly in the direction of that longing for the symbolic in worship, which Keble's hymns did so much to promote. Thus the day of reaction set in. The Liturgy and the Rubrics became the point of attraction. The idea of the surpliced priest ministering at the altar gained on that of the preacher in academic gown and bands declaiming from the pulpit. "Catholic restoration," not Evangelical reformation, was the watchword of the new Oxford Anglicanism.

But, admitting that Evangelicalism did, by its shortcomings, promote the movement which culminated about 1843, there are two qualifying considerations, which I shall only mention. The one—that implied in the preceding paragraph—is the unique position of the English Church among all the Churches which shared in the revolt of the sixteenth century from the domination of Rome. So far Protestant, it is so far Catholic. The grief of the early reformers is the glory of the Anglicans—it was never thoroughly reformed. It retains the hierarchy minus the Papacy. If the Thirty-nine Articles connect it with the Churches of the Reformation, the Liturgy and Rubrics connect it with a still older past, preserving in something of their archaic beauty the missals and offices of the time before "Elizabeth of glorious memory." The Church proposes, if not a compromise, a position between the Protestantism of Evangelical Calvinistic Churches and Romanism. If the Evangelical fathers could find their doctrine in the Articles and in Hooker, the Tractarians could find at least something like a ground for their views in the Liturgy, in the traditions of the Church, and in Hooker also. One of their chief exaggerations was, that what the Church had held, or allowed to be held, as conducive to, almost required for, well-being, they asserted to be essential, absolutely and indispensably, to being. Evangelicalism carried the pendulum beyond its normal oscillation to the factor in Anglicanism which it represented; in the course of time, the pendulum swung back to the opposite factor, and it needed years of controversy before the disturbed equilibrium could be regained.

Moreover, when estimating the responsibility of the "Evangelical impulse" for the Oxford reaction, it is to be remembered that every great impulse is felt far beyond its own proper borders. It cannot be

confined in any prescribed lines. It not only quickens the life of all that is kindred to it, it quickens the life even of what is foreign to it. It is "the presence of a good diffused, and in diffusion ever more intense." Peculiarly so when, as in the case of the Evangelical movement, it is a summons to increased personal responsibility, an energising of all that is most intimately individual. Preaching like that of Whitfield and Wesley could not but act even on the darkness which comprehended it not; on the outlying, apparently unreached, Anglicanism it could not but tell. All that was generous, loving, real, anywhere, was bound to acknowledge its influence. And so it attracted persons of opposite temperament. Even after it had ceased to exercise its first power, the teaching which was constructed on it as a model, represented the most energetic reality in church-life. It had faith, it had love, it was direct and earnest in its dealing with heart and conscience. And enthusiastic natures drew to it as to a living fire. They rejoiced in its warmth, although, as the bent of mind developed, they often withdrew from its dogmatic positions. It fed the heart of England; in respect of this it was indirectly responsible for the most different manifestations of thought.

But, passing from the question as to the relation of the older Evangelicalism to the great controversy which raged around the Oxford Tracts, it is further maintained that Tractarianism brought in a new Evangelicalism—"as new," says the *Times*, "as the Tractarians whom it fought to the death." The new Evangelical party was a party of combat. It existed to war with Tractarianism."

I do not object to the substance of this assertion. Dr. Close admits that some forty years ago "there was strictly no Evangelical party." There was a certain school of preachers, a certain band of philanthropists, united by similarities of opinion and motive-power. But there was no organised, disciplined army. Hitherto, the strife had been with spiritual deadness, with a dull and inert orthodoxy. The Oxford movement marked an ominous aggression on the Protestantism of the Church. It proclaimed, at the outset, that the Church had become more Protestant than the Reformation; to take it back to the Reformation stage was the work set before Churchmen. Then came Newman's *via media* between Rome and Protestantism. Then followed development after development, until the point reached by the famous Tract 90. The sturdy, honest, English Protestantism rose up in alarm. The strength of "the Evangelical impulse" was made manifest in that day of sifting and trial. It was proved to be the really uniting force of the English Church with the English nation. It drew Churchmen and Dissenters, for the time, into a grand defensive alliance. All, indeed, to whom the reformed type of doctrine was dear were forced, in presence of a common danger, into the attitude of a "party of combat."

Thus, England was divided into two great camps. "Evangelicalism and Tractarianism fought like the Horatii and Curatii for every stake that the religious imagination could conceive." The *Times* is right in

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fixing on "tradition" as the main point of the battle. For the question as to a supplemental rule of faith lies at the root of all controversy between Rome and the Reformation. A theory of development was indispensable to the Tractists; their only difficulty, as Henry Rogers truly stated it, was as to "the period within which the circle of Catholic unities may be supposed complete—the period when the slowly-matured church-system became ripe, but had not yet become rotten." But from this point the battle extended far and wide. All involved in or around the doctrines of grace was the battle-field. And pulpit and platform and press were the scenes of a combat which will be always memorable in ecclesiastical history—a combat which had spent its fury within twelve years, but whose echoes are not yet silent.

The matter of chief interest for us is the effect of this combat on the religious life of the country. My attention, at present, fastens on this: Now that the storm has become a calm, what is the condition in which we find one of the two belligerents—the Evangelicalism of the Church of England?

The contention is that the "party has almost ceased to count in current controversies, that the virtual extirpation of Tractarianism has cut the root of its opponent's life." Here I find an exaggeration and a confusion which it is incumbent on me to notice.

It must be allowed, I think, that the subsidence of the Tractarian controversy has altered the position and diminished the influence of the Evangelical school. It is no longer the "army of crusaders" that it was. And the Church having returned to its rest, there is not now the need for a sharply-defined polemical party. In times such as the present, when the old occasions of controversy are modified, and new occasions of controversy, bearing on the root-matters of all religious faith and life, have developed, it is to be neither expected nor desired that the organisations of an earlier day should be perpetuated in their old clearness of outline. A dissolving, disintegrating, tendency is at work: parties and party distinctions are melted down in preparation for other unions and separations. We are assured that "the band of which Dr. McNeile was a striking figure is rapidly dissolving." I shall not dispute the assertion. I am free to admit that, so far as one not a member of the English Church can judge, comparing the distinctively "Evangelical" or "Low" with the "Broad" and "High" schools in the Church, the Evangelical is certainly not the most pronouncedly influential of the three. Into the causes or explanations of this I do not inquire. Such would seem to be the case. It is too strong to say that the "root of the life" was cut when Tractarianism turned into Romanism, or burlesqued itself in Ritualism; but, undoubtedly, the Evangelical party, as such, has not the position or the force which, a few years ago, it had.

This I say, without admitting that the impression of "the Evangelical tradition" is fading in the English Church—some phraseologies have disappeared. Some old badges are being quietly abandoned. One

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seldom sees the academical bands. Many of the younger clergy are content to retain the surplice during sermon as well as at prayers. But there is a manner of person, a mode of apprehending and stating truth, which indicates the "succession" to the Venns and Simeons. Only, the life of this day is larger, kindlier, more sympathetic with the varied interest and manifold struggle of men. I had the opportunity of spending a part of the busy month of May in London. And I laid myself out specially to inquire as to the Evangelicalism which I was told was in the last stage of decline. I attended the gatherings at Exeter Hall; I worshipped in churches presided over by Evangelical clergy; I collected the reports of Evangelical societies of one kind or another; I saw colleges such as that at Highbury for the training of clergy; I asked as to the incumbents and the service of city parishes; and I confess that I did not perceive the evidence of the alleged decline. The party, so far as external organisation is concerned, may not be what it was; but I was led to the conclusion that "the Evangelical impulse" is potent in a vast amount of the activity, the hard honest work of the Church. It is to be hoped that it will continue to be so more and more. For, party or no party, Evangelical bishops like Bickersteth, and canons like Ryle, and laymen like Lord Shaftesbury are needed in England. Needed as a check on the development of Sacerdotalism and Sacramentarianism. Needed to keep the Church on the lines laid down by its own Reformers. Needed to witness for the grand simplicities of the Christian faith. Two things, in view of this, I desire—the one, that the Evangelical cause, if I may use the word, may be kept free from small bigotries, and from special theories as to parts of Christian doctrine; and the other, that Evangelical truth may ever be taught through that truly Evangelical spirit, so beautifully expressed by John Howe, "I do not take that to be religion which is peculiar to this or that party of Christians (many of whom are too apt to say, here is Christ and there is Christ, as if He were divided), but that which is according to the mind of Christ among them all."

So, then, I do not concede that the Evangelical tradition is all but dead. Let me add, that in much of the assertion bearing on this, what is incidental in Evangelicalism is confused with what is essentially and really Evangelical. The *Spectator*, in an interesting paper, published last February, undertook to pick out the central idea of "the old Evangelicalism," and compare it with that of the present day. It represented the change as a softening and transforming of the old "filthy rag" doctrine, and in illustration of that doctrine being "the central idea," it quoted a passage from an ordination sermon of Dr. McNeile. But "the filthy rag" doctrine was merely a part of the central idea, which can be interpreted aright only when held in relation to the other parts. The central idea of Romaine, Whitfield, and Dr. McNeile, of all Evangelical preaching, is the sovereignty of the grace of God in salvation. The teaching and preaching built on this idea have their



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shades and divergencies, suggested by and peculiar to particular epochs and circumstances. Now it is one phase that is predominant, and now it is another, and the predominance gives that phase a value beyond its due in the system. Doctrines at one period bulk largely, which at another retreat into the background. There is a colouring also given to enunciations of faith by the prevailing character of a period. The sixteenth and seventeenth centuries were times whose hue is reflected in the austere theology and anthropology of the symbols of the Reformation. In our day, the same moderating tendency that is manifest in the political world, dulling the edge of party warfare, is manifest also in the religious world. There are the old differences, but the differences do not present the old antagonisms. Evangelical truth is not the property of any party. Mr. Ryle says truly that, wittingly or unwittingly, High Church clergymen preach the same doctrine as Evangelical. The Evangelicalism of Newton's time, of the Exeter Hall divine fifty years ago, may, in these forms, be no more; but the doctrine which was at its root is proclaimed in hundreds of pulpits, not a new doctrine, not "a highly dilute" doctrine, but the old doctrine appropriated by, and adapted to, the nineteenth century. The old war-cries and special watch-words may have passed away—let us be thankful that they have, for a nobler charity prevails; but the teaching of St. Paul is not yet "antiquated and obsolete," and in that teaching there is the ever-abiding, ever-authoritative Evangelical theology.

J. MARSHALL LANG.

## A LAYMAN ON LAY EVANGELISM.

## A CHAPTER IN AMERICAN EXPERIENCE.

THE revivals of religious interest which have so often swept over the American churches, have always found our educational institutions sensitive to their influence. Founded and sustained as our colleges have been (in Britain they would be called universities) under denominational Boards, to secure to the youth the benefits of a Christian education, the advent of a "regular revivalist" was, a generation ago, with many of them, an unwritten but well understood part of the curriculum. The waiting parents were more delighted to learn, as they well might be, that their sons had received the gift of everlasting life than they would have been to hear that they had won the highest literary or scientific honours of the institution. Thus, it was not unusual for a wave of religious emotion to break in upon, and sweep away, the appropriate work of a western college; both professors and students yielding to a degree of excitement which unfitted them for profitable study. Nor was any surprise produced when members of

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the Church would rise to say that their years of religious profession had been a delusion, and that now, for the first time, they knew the blessed experiences and assurances of adoption into the family of God. Such a confession was the crowning glory of the work of grace. All this was strange and unfamiliar to the boys who had come from under the solid ministrations of Scotch Presbyterianism ; from the calm and orderly, though most devout and reverent, religion of their Christian homes. To their minds there was a mysterious and unbridged gulf between the phenomenal cause and the effect, when the sharp-faced exhorter, with a peculiar idiom, shook the audience and the learned faculty like aspen leaves, and caused them to wet their handkerchiefs with abundant tears.

The students would then form themselves into classes of religious inquiry, and assemble together at stated times to relate their experiences and bewail their sins. The one sin which eclipsed all others in their confessions was "the sin of levity." Every speaker bemoaned that particular vice with a seeming determination to cancel his past wickedness by a more than equal measure of holy gloom. The ball-alley had a period of rest. It was avoided as a stumbling-block in the way of righteousness. This also was a new and strange thing in this new and strange aspect of religion. In the old home of hewn logs, the morning worship had always been devout and earnest, and yet cheerful. The father began with an invocation of the Divine presence, that the Redeemer might condescend to be in the midst of them in their humble cabin. Nor did any one doubt that He came on the invitation, and was there to hear and bless. Then the Scripture was read and the psalm sung, when the mother, with her sweet voice, led the procession of praise by the way of some ancient and beloved melody. But then at the breakfast, which immediately followed, volleys of laughter sometimes, nay, often, went round, which set even little New-blue-eyes to crowing. What was the sin of levity, and wherein did its guilt consist ? But then the logic was plain. Repentance involves sorrow as an essential element. Hence sorrow is a chief virtue. If God takes delight in melancholy and gloom, the reverse must be true. Therefore cheerfulness and mirth are offensive to God. There is nothing peculiar in bad logic, but there was, it seems to me, more than bad logic in this ritualism of the emotions, this setting up of particular moods of the mind, which have no necessary relation to piety, as essentials ; just as the Romanist manufactures godliness out of candles and holy water.

But the religious movements of those days were not all on the surface. When the rains are falling, either in the material or in the spiritual realms, dead leaves and driftwood float upon the surface of the streams, and yet the blessed showers renew the face of the earth, and fill the hearts of men with gladness. There was a measure of evil in those religious excitements, but there was also good. The extravagances and follies disappeared with the factitious excitement which gave rise to

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them. The most of those who continued found themselves quickened in zeal and desirous for work. They explored the neighbouring country-places and village by-ways, established and taught Sabbath schools, distributed tracts, and in other ways sought to serve the Master usefully. From these bands of Christian students, who, after graduation, found themselves in the larger towns and cities, as law and medical students, clerks, and young men of business, sprang the Young Men's Christian Unions, societies of inquiry, city missionary organisations, and Young Men's Bible societies, which combined the pleasures of social fellowship and of Christian work. When, therefore, in 1851, the Young Men's Christian Association of London planted an organisation in Boston, it found a soil ready prepared, and in less than three years, there were thirty-five organisations, with more than 8000 members. When the great civil war struck the country, there were over 200 organisations, with a membership of about 30,000. The young men volunteered largely, and thus the associations became intimately related to the armies. Out of this relation very soon sprang the Christian Commission, which sought both the physical and spiritual welfare of the soldiers, and which soon grew to grand proportions, absorbing a large measure of the patriotism and Christian zeal and benevolence of the people of the North. At the close of the war, a large share of this zeal and energy again found expression through the associations, which were thus greatly augmented in numbers, wealth, and activity. To their work of looking after the welfare of young strangers and the unemployed they added open-air prayer meetings, meetings in railroad depots, jails, hospitals, and shipping. They instituted and addressed temperance meetings, founded and taught Sabbath schools, and engaged zealously in almost every kind of benevolent and missionary work. They were ready at any time to supply teachers for mission and other Sabbath schools, and to send bright and skilful talkers and singers to break up the monotony of the regular lessons, and to cheer and encourage the teachers and delight the children. There was but one step further to be taken to land us all in the pulpit, and the doors were wide open. For instance, I was once sent for by a young husband and wife, he being a Protestant, she a Catholic, whose child had died. They could agree neither upon Catholic priest nor Protestant minister, so they sent for me to conduct "a union" funeral! Still, to our credit be it said, we were not presumptuous nor ambitious; but when any one showed undue esteem for his own powers as an exhorter, we gave him a back seat. The fame of the Scotch Haldanes, and the influence of Brownlow North, had not yet reached us, or more of us might have been encouraged to try to fly to the high places of the Church on the wings of genius, soaring far above the old stony way of learning and labour and patience, and the laying on of the hands of the presbytery.

It was out of the most of this legitimate and grandly effective lay-work that the genius of D. L. Moody rose. There were many points of

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similarity between the rise and career of Mr. Moody and that of his Scotch prototype—Brownlow North. The men differed more in culture than in anything else. North had the advantage of a liberal university education, while Moody, when he began, read English with hesitation; but in most particulars, even to physical development and temperament, the two evangelists were strikingly similar. North stole away to a secluded part of Elgin, and there began his work as a tract distributor. Moody selected a school of outcasts, which was in no danger of repelling his services on the score of literary taste. Both men developed their powers rapidly. I suspect that Moody must have heard of the grand career of North in Scotland. At any-rate, the Haldanes and North had taken away the offence of lay-evangelism in Great Britain; and Moody and his singing brother went, with what brilliant results we know, and came back to find all the great cities waiting with impatient welcomes for him.

Such a brilliant career could not fail to fire the zeal and the ambition of hundreds among the many thousands of effective religious talkers whom the work of the Young Men's Christian Associations had developed among us. They rose up, and with them, in many cases, came the same peculiar exercises in logic, and the same ideas of the emotional character of righteousness that we had seen in the college revivals. It may be noticed, however, that cheerfulness or levity had been wholly transformed, regenerated, and sanctified. It was no longer a sin, but a very important evidence of regeneration. "A gloomy religion?—Perish the thought!" While the same substantial type of Christian character continued to be seen in legitimate lay-work, yet, upon the surface, there was a predominance of rare and wonderful interpretation of Scripture, tearful and otherwise effusive zeal, which was ready to overflow upon anybody, at any time, in season and out of season, with or without provocation; and under all this, in contemporaneous business transactions, appeared, in some instances, the most cold-blooded selfishness and cruelty. What little theology there was,—or, rather, that which stood for theology,—was as often as otherwise a compound of Plymouthism, perfectionism, pyramid lunacy, Millerism, and no end of exegetical vagaries, which no man could number or name. If I should set out at length some of the exhibitions of exegetical and practical wisdom which I have heard from the lips of lay evangelists, it would be unbecoming the gravity of this magazine. Take one, however, grave enough, which came from an evangelist not unknown to fame. A relative of his, of sceptical, if not of atheistical notions, became concerned and earnestly desirous to know the truth. Our lay friend went with him and bought a handsome Bagster Bible, and told him to begin at the first chapter of Genesis and read and pray over every word of the Scripture in regular course. The poor fellow undertook the task, and stumbled and fell and choked over Cain's wife, and Noah's ark, and Jonah's whale, and the bee-swarm in the lion's carcase, and Samson's race to catch the two hundred foxes,—

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and finally gave it up, his mentor, all the while, with the most wooden and saw-dusty literalness insisting that he *MUST* believe it, or be for ever lost. I asked the zealous evangelist if he had ever read what Paul says about milk for babes, and what he would think of a mother who would undertake to cram a hind quarter of beef, bones and all, down the throat of a two-days'-old baby. That lay brother looked at me with a dark suspicion in his eye that I was not "sound."

Mr. Moody, the great model, had the reputation, which, however, did him injustice, of eschewing the commentaries, and confining his study to the Bible alone. His Bagster was scored and marked with black lines and brackets and index fingers. Being too large for his pocket, he usually carried it under his left arm. In every city where he laboured, there was a great sale of Bagsters. These were scored and marked and ruined in the most reckless manner. They could be seen carried about the street, any time of day, under the left arms of individuals who wore a radiant, and peculiar expression, which was supposed to be the overflow of the inspiration and exegesis which filled the heaving bosom below. The disdain for an ordinary commentary, like Scott's or Henry's, could usually find fitting words for utterance. But in the presence of a huge compilation like Lange's, the lofty soul could only stand in speechless disgust. The contempt for "man-made commentaries" extended to "man-made ministers." The faithful pastor who toiled away, year by year, with precious, but not with startling results, was brought into contrast with the unlearned but favourite servant of the Lord, who could set the village on fire with Christian zeal, and convert a score of sinners in twenty-four hours; and thus fidelity and worth were brought into disrepute. However, the ministers who thus suffered, in most instances deserved their fate. A clergyman who will discredit his own character, and disparage his high and holy office by placing himself and his people in subordination to a self-sent and presumptuous novice deserves to be chastened of the Lord.

The whole peripatetic lay-evangelistic system, as at present carried on among us in America, is, in some points, radically unsound. Mr. Moody did great good, no doubt, but he also did a measure of evil by the example which he set of taking the office upon himself. All his imitators, small and great, have done the same. They profess to derive their commission directly from God, and claim in place of human learning the direct teaching of the Spirit. Their only credentials are found in their past record. They point to the witness of the Spirit in the conversion of souls under their preaching. We do not disparage this evidence when genuine; but the question is, what is genuine evidence? There are men who, to secure this "witness of the Spirit," do not hesitate to resort to artifices familiar enough to the sensational orator. If one can tell a pathetic story which will draw tears from the women and children, he will proclaim the effect as miraculous. If by any means he can crowd a score or a hundred of "converts" into the



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churches, the newspapers proclaim his triumphs, and the next village which requires his services must pay him proportionately to his past success. A clerical friend tells me that out of about one hundred "converts," rushed into three or four churches by such means, he did not know of one who had not either fallen away or been thrown off by the churches which received them. An elder tells me that the harvest of not far from one hundred, reaped by the church in which he is an officer, added neither spiritual, intellectual, nor financial strength. The dilution was poured in, and has evaporated; and the last days of his church are worse than the first. Such superficial and transient results are inseparable from superficial and transient work. And superficial and transient work is inseparable from the system we are considering. If a fruit-laden tree is beaten with a club, of course some ripe apples will fall. The clubbing is bad enough, but what shall we say when the tree-beater sets himself above the patient dresser and keeper of the trees of the Lord?

If the argument drawn from Eldad and Medad,—from the non-follower of Christ who cast out devils,—from the rank and file of the disciples who scattered after the martyrdom of Stephen, and "went everywhere preaching the Word"—if the argument drawn from the work of those and similar personages in Scripture be strong enough to sustain the new order of unordained, irresponsible, self-sent lay preachers, then it is strong enough to overthrow the whole existing order and system of church government, order, and work, and to reduce the kingdom of heaven to anarchy and confusion.

What then? Shall the Church refuse to avail herself of the special type of talent, thorough consecration, devout zeal, freshness of style, ease of address, and other attractions which we not unfrequently find in the ranks of laymen? Not at all. No law of the Church, in any of its branches, so far as I know, stands as an obstacle to the licensing or sanctioning of such by the Presbytery. The Methodists have standing regulations for such work. The Baptists and Congregationalists are in no way restricted from taking such workers under the care and control of their associations. Brownlow North was specially acknowledged as an evangelist by the Free Church of Scotland. The plea that such subordination to constituted authorities would destroy their general usefulness by awaking sectarian prejudices against them, is ridiculous. Which of them, even of the greatest, has accomplished such work as followed the preaching of Wesley or Whitfield? No great evangelist ever found himself thus hindered or embarrassed, nor ever will. If a man is qualified for great usefulness as a preacher of the Word, and has evidence that God has called him to the work, he is an unworthy servant if he rejects the constituted authorities which Christ has established for the care and protection of His people. The man who rejects this divinely-constituted order, or refuses to submit himself to it, or speaks of it contemptuously, should be unhesitatingly rejected from the

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pulpits of our churches. Of course there are many unworthy and inefficient ministers regularly ordained ; but a true-hearted servant of Christ will be careful not to disparage a Divine institution on account of the inefficiency of some who administer it.

But we have among our business men many who do not feel that they are called to the sacred office, and yet, who are possessed of talents of great value to the Church in the line of teaching and exhortation. If our Methodist brethren have any such, they license them as local preachers. What we need to do is to elect them as elders, or if they do not desire to go beyond the limits of the local church or neighbourhood, let them act under the consent and advice of the session. Our elders are sufficiently under the control of the presbytery. Let them go if they will—nay, encourage them to go and establish Sabbath schools, cottage prayer meetings, engage as opportunity may profitably offer in Bible readings and catechetical instruction, in temperance and other moral reforms, in visiting from house to house, and bringing in the people to the stated means of grace, in visiting and praying with the sick, and counselling the wayward and erring. There is more of such work, most helpful and valuable to the Church and to his fellow-men, to be done, than any layman can find time to do ; work which is most delightful to the soul of the true disciple of Christ, and which is invariably followed with a blessing. Going forth with precious seed into the by-ways of our cities and country-places, he will surely bring back sheaves whose heads will droop with the richness of the wheat. Those of our elders who engage in this blessed work find it growing on their hands, increasing in breadth and power and in precious results until they are ready to call on the Lord of the harvest for more workmen like themselves. And in their own souls they continually garner the choicest riches of the heavenly kingdom. Thus the hours which they are able to save from the labour of shop or office or saleroom can be made the most valuable and the most delightful of their lives. Such humble work will not satisfy the ambition of those who desire money for their religious work, or notoriety, or fame, or flattery ; but it will abundantly satisfy any one whose only desire is to serve the Divine Master faithfully and acceptably.

I write from the standpoint of the pew. The laymen of the Presbyterian Church are, as a rule, abundantly endowed with the gifts and graces of common sense. We want no quack doctors, quack lawyers, quack preachers ; no shoddies nor shams. For us and ours the sacred office was instituted by Christ. It is necessary to our spiritual nourishment and growth in grace ; to the peace and comfort of our lives ; to the nurture and admonition of our children. But then our ministers must be real ministers of Christ, and full of His Spirit. It is the coldness of many ministers that gives their chance to uncalled laymen. We ask for men of God, men of learning, of prayer, of experience, of discretion, of thoughtful minds and tender hearts. God can bestow upon

His people no more precious gifts than such pastors to lead them by the quiet and beautiful waters of truth and grace. We protest against any cheapening of the sacred office, against any confession that our ministry is inadequate to the work divinely assigned to them. We want no sacerdotalism, no presumptuous prelacy, but we do love to see our pastors maintain the dignity and honour of their office as ambassadors for Christ, and as messengers speaking to us in His name.

WM. C. GRAY.

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### THE CATACOMBS.

YE dim and sad recesses, where of old  
 Christ's trembling flock hid while the storms swept by,  
 What witness-voices doth your silence hold !  
 What light streams forth from your obscurity !

In these drear clefts—these galleries of the grave,—  
 The dead, like doves within their windows, sleep ;  
 The living, too—the noble and the slave,  
 Once gathered here to worship and to weep.

Here, one in woe, the bridegroom and the bride  
 Held clasped hands, as in a parting hour ;  
 The mother soothed her drooping babe, and sighed ;  
 The virgin languished like a sunless flower.

Weary they were, and yet they fainted not ;  
 Christ's love was deathless, and their faith divine ;  
 A double consecration marks the spot,—  
 Of martyr blood and Eucharistic wine.

Here lay their dead, yet here nought spake of death,  
 Only of sacred sleep "in Christ—in peace ;"—  
 Of blissful rest—of Glory's sparkling wreath—  
 The martyr's conflict, victory and release.

Here Sorrow summed, what Love might ne'er forget,  
 The brief days of the innocent's sweet life ;  
 The moons of wedded joy too swiftly set ;  
 Manhood's brave years cut short in blood and strife.

And o'er each tomb Faith carved some dear device  
 Of the Good Shepherd bearing home His sheep,—  
 The olive branch,—the palm of Paradise,—  
 Or Noah's dove drawn arkward from the deep.

Rome the Eternal reared her pomps o'erhead,  
 Her living tide rolled on with glittering flow ;  
 Her bright suburban fields in verdure spread,  
 Unheeding of the buried realm below.

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And still, 'neath the wan lamplight's flickering gleam,  
 Or crevice-piercing sunbeam's stealthiest ray,  
 They sang, as 'mid the shadows of a dream,  
 The hymn of even and of dawning day.

It was the song of saints to Christ their God,—  
 Faint sweetness wandering through the crypts of gloom ;  
 And, singing, they forgot the brutal rod,  
 The axe, the lion, and the fiery doom.

Ev'n as one seraph to another cried  
 In the antiphonés of Heaven's own praise,  
 So, echo-like, these answering voices vied  
 Their Christian psalm, in chant subdued, to raise.

"O Father ! Heavenly King ! Almighty God !  
 We praise, we bless, we worship only Thee !  
 O Christ ! who hast redeemed us with Thy blood,  
 To Thee alone, to cover us, we flee.

"Son of the Father ! Holy One ! we pray  
 Have mercy on us,—grant us Thine own peace !  
 And to Thy name, who tak'st our sin away,  
 Be glory, power, dominion, ne'er to cease."

Oft times the reveller, from the midnight feast  
 Across the lone Campagna as he hied,  
 While crimson blushes warmed the sun-kissed East,  
 Heard strange soft harmonies that swelled and died.

And shepherd, piping to the vesper star,  
 Beside his folded flock, when day was done,  
 Would pause to catch the cadence from afar,  
 Charmed with a music sweeter than his own.

Yet, still concealed behind its leafy screen,  
 Lay the low entrance to the safe retreat ;  
 God's hidden ones securely dwelt unseen,  
 Ev'n 'neath the dreaded foe's imperial seat.

O faithful sanctuary ! Thou still dost guard  
 Those forms, to finest dust long mouldered down !  
 And they have changed their toil for their reward—  
 The martyr-cross for the immortal crown.

The gulf of ages 'tween us now doth yawn,  
 Worn by the ceaseless-flowing stream of years ;  
 But we yearn back towards the young fresh dawn—  
 Love's new-born light—the dew of holy tears.

Yet the communion of the saints is ours ;  
 Christ's endless life makes all the ages one ;  
 O'er the wide world the Cross exalted towers,  
 Drawing us up to God and to His throne.

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And still we face the same ancestral foe,—  
 Nero's fell frown changed for the world's soft wile;  
 We daily die, though blood no more may flow;  
 Tempted, if not by violence, still by guile.

What, then, can part us from Christ's Church of old?  
 Not the changed fortunes of His Church to-day!  
 Nought save the blight that maketh love wax cold,  
 Hope dim and distant grow, and faith decay.

A. R. COUSIN.

## THE PROBLEM OF THE LABOURING CLASSES.

## II.—IN GERMANY.

NOT even recent events in Russia and America have contributed so much to the social problems of our day, as the late development of Socialism in the German empire. In America the question resolves itself mainly into one of economics concerning the employment of labour, its representation in the Government of the country being already secured. In Russia the struggle is confined—at present at least—to one for political freedom, the dangers of which will cease to threaten the foundations of society when that freedom is secured. But in Germany, while the question of sufficient employment for an increasing population is even further from solution than in America, and the struggle for political freedom is as bitter in many ways as it is in Russia, the contradictions between intellectual and political life, the unsettled state of society, and the new departure in religion which has marked the last seven years, have raised the problem to a far greater magnitude than it has reached in any country since the France of 1789. These have combined to make the German empire of to-day "the classic ground of the war of classes."\* The question is not one, as in America, between the labourers and the rest of the nation; nor, as in Russia, between the executive and the people. It is a question on which no one class is yet agreed within itself. It is not a question as to which of the already formed classes of society is to have power. It is rather one as to how these classes are still to be formed. In fact, the political, economical, and religious aspects of this question are all so strongly marked that they require separate treatment.

## I.

Socialism came into Germany, like many others of that country's political movements, through the schools. It was after the reaction of 1850 had died out that the voices of French doctrinaires were heard

\* *Deutschland und der Socialismus* von Ludwig Bamberger. Leipzig: Brockhaus, 1878.



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across the frontier, and, at first, faintly echoed from the political economy class-rooms of the universities. But the attention of the Government was soon attracted to the new movement by the efforts of Lassalle, chiefly between the years 1862-64. Lassalle was a Jew, like his successors the present heads of the Socialist party in Germany—Karl Marx, Bebel, and Liebknecht. Of the most solid erudition, the most remarkable subtilty of mind, a master of debate, and of the power of inflaming the public imagination, Lassalle was at the same time flippant, morally unprincipled, and fond of vulgar display. His labours as an author were exceeded only by the success which crowned his triumphal progress among the working men of Saxony, the Rhine, and Westphalia. Though he only lived to the age of thirty-seven, and died in 1864, before the present order of things was dreamt of, his influence still directs the Socialist schools in Germany. His *System of Acquired Rights*, in two volumes, forms, with Marx's *Kritik des Kapitals*, their text-books. But it is also beyond doubt that he fascinated Bismarck himself; and Germany—though it will never be known to what extent—does partly owe to his movement the blessing or the curse of universal suffrage. From the time that he started that movement, and in the eyes of many rendered it sacred by his sufferings on its behalf, events have happened than which none could have been more favourable to its development. During the wars of German unity, its leaders were feeling the pulse of the people, and hastening their measures accordingly. Their careful preparations are attested by the speed with which they sprang into political power. In 1871, Socialism returned only two representatives to the Reichstag; in 1874, nine; in 1877, twelve. In 1874, it counted 350,000 votes; in 1877, it was supported by 485,000, or nearly one-tenth of the voting power of the empire. These votes came from no one class. They were given by the peasants, by working men in the large towns like Breslau and Leipzig, and in the less concentrated industries of Westphalia, by salaried officials of the Government, by not a few wealthy burghers, and by a portion of the nobility. Even Government as a whole has coquetted with the party, and Prince Bismarck last year found his hands hampered by overtures made in his not yet forgotten *liaisons* with the red bonnet.

The reasons of this are not far to seek. The middle classes—the Bürgerthum,—against whom the Socialists say they fight, have no substantial existence. In the collision between the Bureau and the Proletariat, between a military despotism and manhood suffrage, the Third Estate has had well-nigh all political power crushed out of it. There has not been time for a firm public opinion to form in the newly-constructed empire. Although there is a strong middle class in each of the federate states, circumstances have prevented the union of these into one national estate, such as we have in Britain. The repression which has characterised the imperial home policy has largely swollen the ranks of the Socialist party with discontented Liberals—so largely that it may

be said that the party now carries within it the antidote to its bane; that is to say, increased freedom and the grant of greater comparative power to the middle classes would seriously diminish the *raison d'être* of Socialism. An acquaintance with *Vorwärts* and other leading Socialist organs enables me to testify to the moderation with which the Socialist leaders have pressed their doctrines on the nation. It is as absurd to suppose that they advocate a bloody revolution, as to ascribe to them the gospel of communism. They have worked and waited with much patience. They have spared no pains with their own political and scientific education. They have used all lawful means to extend it to their followers. They had, before the late Press Bill was passed, 112 journals throughout the empire, and a scientific Review, *Die Zukunft* ("The Future"), on all sides acknowledged to have been conducted with ability and breadth of view. Their Parliamentary efforts have not been wanting in philanthropy; Bebel and Most have introduced Bills for the amelioration of the condition of children in factories, and for similar ends. In short, a large portion of the Socialist party are the very men whom our constitution and social conditions would have tamed into useful servants of the commonwealth. The prospect of any such issue in Germany has been crushed out—let us hope only temporarily—by the Chancellor's Anti-Socialist Bill, which showed to Europe that the German Government of 1878 was not one whit ahead of the Prussian Government of 1832, which suppressed all debating societies at the universities, and encouraged clubs in their stead for the noble old practices of beer-swilling and duelling!

## II.

The economic condition of Germany at present is one of over-taxation and chronic commercial crisis, in the face of an enormously rapid increase of population. It dates from the foundation of the empire and the achievement of German unity. "Our German industries," says a recent writer, "suffer from the evil misfortune of far too speedy a development. There are wanting in it the firm foundations on which to construct slowly and surely a regulated commerce."\* When the French indemnity—or its prospects—crossed the Rhine all Germany was driven into speculation. There has never been a more apt illustration of the proverb, "*Timeo Danaos et dona ferentes*"—"I fear the Greeks and their bringing of gifts." The long-saved capital of an industrious and frugal population was invested in a suicidal competition. The fever spread. Trade and manufactures grew, like the fabled beanstalk, almost in a night, and began immediately to wither away. When home demands were exhausted—and in the process who knows how many capitalists failed, and labourers were deprived of employment?

\* *Bedarf Deutschland der Colonien? eine politisch-ökonomische Betrachtung* von Dr. Friedrich Fabri.

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—German industry turned to foreign markets, only to find them closed. It had nothing that England needed ; France would have nothing from it. The United States, to which it had most naturally looked for outlets to its surplus produce, as they had been already outlets to its surplus population, suddenly closed their doors with a protectionary tariff. There were no colonies for Germany to fall back upon, as England at that time could do. A commercial collapse was inevitable, and it has lasted now for several years. But this is not all. Capitalists who have survived it are, in common with the whole nation, groaning under the most oppressive system of taxation outside of Turkey. The milliards of the indemnity were swallowed up by old debts, and the expenses of the new empire, which they were meant to meet, have been cast upon the ratepayers, and are adding to themselves every year. Prince Bismarck's last speech \* on the new customs' tariff confesses that the burden of taxation is speedily becoming intolerable.—“The empire is not financially self-supporting. . . . It is my opinion that the burden of direct taxation has in Prussia, with the help of the supplements that were required for the province, the circuit, and the parish, reached its limit, that this limit cannot continue, and that wherever, from the extension of local administration or other causes, larger sums are needed, these under the present system will not be forthcoming.”

It is no wonder that in such a state of affairs the Labour question has come to the front with alarming demands. For three or four years it has been appealing, now in dumb misery, now with all the clamour of energetic pens and tongues, to the German nation for an answer. The glitter and gaiety of the Congress at Berlin last summer was threatened with extinction by plebeian discontent and hunger. The two shots fired at the Emperor were not designed in the Socialist camp. The democratic leaders heard them with as much surprise as the rest of the nation. They bore witness to evils greater than even a well-organised Socialism had risen to grapple with. To Socialism itself they were a warning. In common with the whole nation, the Social-democrats were shocked at the despair they revealed. One of the workless Berlin workmen, who thronged the pavement in front of the Congress-Palais to sour themselves with a glimpse of the great ones of the earth, said to the writer, “Hödel's bullet meant bread ;” and this was what the tramps, who thronged the German highways by day and besieged the asylums for “roofless men” at night, repeated again and again. Every one of these men was educated, had a vote, and was hungry. It was easy to see that they would give their support to the party first in the field with promises of bread to the workmen and just equivalents for his work. Now, till Bismarck framed his late Bill for the reduction of the direct taxes by the imposition of indirect duties, the Socialist party was the only party in the whole empire with a coherent cry and a scheme to support it. That

\* *Ein Appell an das Deutsche Volk. Rede des Deutschen Reichs-Kanzlers Fürst von Bismarck im Deutschen Reichstage am 2 Mai, 1879.* Berlin : Otto Heutze.

scheme, dividing itself into a diagnosis of the commercial disease, and a remedy for it, is as follows:—

Free competition among capitalists is the cause of present evils. The commercial and labouring worlds have suffered, because the direction of capital has been divided among individuals whose interests are mutually adverse. The benefits of capital have thus become no more than dreams to tempt men to ruin, and labour has lost its just remuneration. The only remedy for this is to collect all private capital into one grand collective capital, the application of which would be regulated, and the profits shared, by each member of the community according as he contributed his quota of work. Under this system there would be none of the present systems of making and losing large fortunes by speculation. In place of private incomes with their uncertain sources in speculation, or, if certain, then unjust sources in landed property, there would be a scheme of salaries paid to all according to the produce of their labour. On the other hand, there would be no interference with individual freedom. Private property would be as sacred as it is now, the only restriction being upon its use as capital. Socialist writers maintain that such a system could be introduced gradually, and one of the ablest expounders of Socialism, though not a Socialist himself,\* asserts with far less disturbance of existing social conditions than most of us suppose. It would be necessary for the State, *at first* to take over only those businesses which require a large capital. Public officials and medical men would remain as they now are. Even the Church need not be changed. The ultimate form of society would have many points of resemblance to the present. The principle of co-operation, familiar and successful, spreads every day. The principle of Neo-Socialism "is but the principle of co-operation extended." Indeed, the Socialists charge the present system of things with anarchy. Its incapacity has been proved by the failures of capitalists, the miseries of workmen, the quarrels between employer and employed, and the fatal burdens of taxation. From these things the Zeit-geist is leading the people into the Socialist land of promise. The spirit of the age is on our side, they say, the tendencies towards co-operation in commerce and centralisation in government, the capability for union lately revealed by working men, the worship by the people of what they call the State, and their belief in the collective working of society; so that we may hope for a time, be that far or near, when the only free competition shall be that of untaxed labour, and the community shall be merged in the Fourth Estate.

Without waiting to emphasise how carefully Marx's aphorism, "Capital is robbery," must be distinguished from that of Proudhon, "Property is theft," let me notice the encouragement Marx and his fellow-doctrinaires

\* *Die Quintessenz des Socialismus* von Dr. A. Schäffle. Gotha: F. A. Perthes, 1878. The economic arguments of this work have never been met, though the other aspects of the question are ably discussed in *Kritik der Quintessenz des Socialismus* von einem praktischen Staatsmann. Leipzig, 1878.

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find in the success of co-operation both in their land and ours. Co-operative societies, similar to those of the Rochdale Pioneers, were founded by Lassalle in the industrial districts of Westphalia and the Lower Rhine. The majority have succeeded, but many writers claim for the movement a measure of State aid. It is to this that the prospectus of Herr Schulze-Delitzsch's co-operative banks looks. He proposes that the Government should make a grant of 100,000,000 thalers (£15,000,000), to be used by workmen's co-operative societies without the tax of paying interest. Thus the old question of banks of credit, so thoroughly beaten out in the *Correspondence entre M. Proudhon et M. Bastiat*, has been revived. There are evidently circumstances, as among the debt-oppressed cultivators of India, which make out a fair case for some such scheme of State aid. But it is very doubtful if the German Government would, even if it could, help the co-operative societies. Monsignor Ketteler, the Archbishop of Mainz, has therefore appealed\* to Christian charity to supply the necessary funds. But German capitalists are as badly off at present as workmen, and the realisation of banks of credit must remain a matter for the future.

But the importance to the Socialists of State aid in the proposal is evident. Till that comes, there can be no argument in the success of co-operative societies for the foundation of a common capital. Co-operation in its present form, so far from abolishing free competition in capital, is an attempt to make that competition more thorough by organising its factors. But the moment you introduce State aid the question is changed. That is one aspect of centralisation. On the tendency of this towards the Socialist Utopia, too much stress cannot be laid. That tendency at present rules the Government of the empire. It works in every department of public life. To its extension in education, the army, the police, the post-office, the railways, is due to a large extent the heavy taxation. The Socialists demand that it shall be applied to the management of capital. If the evil effects it has already produced be pointed out to them, they are ready to attribute these to the anarchy of free competition among capitalists, and demand centralisation of the management of capital as the only remedy. But they are taking as their sphere of instances a circumscribed and peculiar period—the years since the empire was founded. The disasters that marked these years were due not to a mere competition of capital, but to the imprudence of the community, and the folly of the State. The former caused the fruitless disappearance of available capital, the latter in its hot zeal for centralisation, laid heavy burdens on the people's backs. To deny that either would appear under the Socialist system of affairs, would be to place that in the millennium, when centralisation might be as harmless, as it has now proved itself to be fatal, to a healthy national life.

Capital, as the result of personal abstinence from present consumption, that future toil may be eased, and future consumption more fully

\* In a publication entitled *Die Arbeiterfrage und das Christenthum*.



satisfied, represents a moral force, of which modern Socialists appear to be unconscious. By forbidding a man to use his property as capital, they deprive him of that force. They give to the lazy and self-indulgent an excuse of which they will only too readily avail themselves. They reply that there remains the free competition of labour as an incentive. But shall they ever find the mass of mankind doing more than what they absolutely need to feed themselves, if limits be set to their industry in this fashion? That which the earnest man makes in wages beyond what he requires to satisfy his daily wants, the Socialists would forbid him from using in the only way that could have formed an incentive to his earnestness. They tell him he must either squander it, or give it to them—the State—for use as public capital. In the former case they place temptations in his way, by which he will only too surely fall to the level of other men. In the latter they place a premium upon idleness, by dividing ninety-nine hundredths of the produce of an industrious man's labour among drones, himself receiving an equal fraction with each of these.

### III.

So much for the dreams of German Socialism for the future. Its relations to the present are more important. We have already touched upon these in the sphere of politics; let us notice now how they affect religion.

German patriotism and faith, nourished on the same food in the Reformation era, have this century grown to be almost identical. The theology of public worship in Germany is national. God to the worshipper is the God of the German Fatherland, and the Emperor William, whose triumphant career and pure Christian character have combined to increase the delusion, is His prophet. However beneficial such a feeling may have been both to religion and patriotism in Luther's time, it has enabled the mass of the people this century, especially within the last ten years, to shift their religious responsibilities on to the shoulders of the State. It is not exaggeration to say, that with a very large number of the working classes the name of God was never mentioned, in the years immediately after the last war, except in partnership with those of the Emperor and the Empire. Bismarck himself discovered this to be the prevailing characteristic of the German soldier in the French campaign. The conversations which his Boswell, Dr. Busch,\* has reported, abound with instances of it. Here are a few of them:—

"Notwithstanding all that may be said to the contrary, there is an active remnant of faith left in our people. The sense of duty so general in Germany could not exist unless this were so. . . . Our privates know that there is One looking down upon them, even though the lieutenant is absent."

"If I were not persuaded that this German nation of ours, in the divinely-appointed order of things, is destined to be something great and

\* *Graf Bismarck und seine Leute.* By Dr. Moritz Busch. Leipzig, 1878.

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good, I should throw up the diplomatic profession this very moment. . . . Take away my faith and you destroy my patriotism."

It is evident, then, that the two aspects of this double faith are so connected that the disappearance of the one means the disappearance of the other. The last sentence quoted really means, "Take away my patriotism and you destroy my faith," and that is the process that has marked the religious life of the labouring classes in Germany for the last seven years. For them the period has been one of disenchantment. They have been induced to believe that Government has saved them from the French only to hand them over to their fellow-countrymen, the capitalists; that they have been led victoriously abroad only to bear the burdens more heavily at home. France, as Greece did, has led her captors captive in the worst meaning of the phrase. German honesty has been corrupted by the prospects of French gold. German purity has melted like snow before the hot breath of French licentiousness. It is no wonder, when the Germanic spirit is thus being dissipated, that the working classes should turn ready ears to teachers of cosmopolitan doctrines. The Jews were waiting, equipped and eager for this duty. Started by them, the disintegration of German nationality has spread with alarming speed. And with the disbelief in Government and empire has come the unbelief in religion. The latter developed into a hatred, when it was forced home upon the labourers with some bitterness, that Christianity was still the religion of the middle classes. Of this hatred there was ample evidence given at the funeral of a Socialist journeyman-printer in Berlin, in February of last year. Frau Hahn, one of the speakers at the grave, promised "the people a great future if they would unite against their various enemies—the State, the richer classes, the Christians." "Her religion," she said, "had never given her anything to eat. It had tried to satisfy her with promises of future happiness." "These bills of happiness in heaven," say the Socialists, "we know will never be honoured." Herr Fritzsche, a Socialist deputy to the Reichstag, declared at the same grave, that "the dead man was now before his judge—the people now present, not the obsolete divinity of the past."

This is the faith which is replacing the old national religion of the Fatherland among the labouring classes—an idolatry of the community, the tendency to which is increased by the Utopian predictions of the Katheder-Socialismus, *Socialisme de la chaire*—whose prophets are found among the younger professors of political economy in the universities. But the hopes which it offers are being fast crushed out by the almost universal recoil from a national optimism. A German labourer scarcely ever looks beyond the limits of his own country. Believing its Government to be the worst possible of Governments, he is easily persuaded that this world is the worst possible of worlds. That is the reason that pessimism, rising among the oppressed Slavonic races of Eastern Europe, has found a congenial atmosphere in labouring circles

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in Germany. Sacher-Masoch, by birth a Gallican, finds the natural expression of his historical and social romances, whose avowed aim it is to preach the bad news of pessimism, in the German language, though his subjects are Slavonic. The fundamental idea of his *magnum opus*, "Das Vermächtniss Kains" (the Legacy of Cain), is that this is the worst possible of worlds, from the evils of which the only escape is through levelling all men to the platform of common labour and common wages.

Sections of both the Romish and Evangelical Churches have felt the seriousness of this new religious movement in the German Proletariat. Lassalle—what an extraordinary man he was!—has fascinated learned divines, professing each of these systems of belief. To the movement of Monsignor Ketteler, Archbishop of Mainz, perhaps the ablest prelate in Germany, I have already alluded. It has been successful so far that it has established societies of Catholic peasants and artisans in Bavaria, Westphalia, and the Rhine provinces, who are under the patronage of St. Joseph, and are led, not by priests, but by "persons in the confidence of the clergy." Their members call themselves "Christlich-Socialen" (Christian-Socialists), and have united with the Kolpings-Katholische-Gesellenvereine (journeyman's clubs), established, so far back as 1847, by a Catholic journeyman of the name of Kolping. They propagate their principles through a large number of journals, the chief of which is the *Christlich-Soziale-Blätter* ("The Christian Socialist Sheets"). From that I find their numbers to be 5000 peasants in Bavaria, 180,000 workmen on the Rhine and in Westphalia, and 30,000 priests. The party were tolerably successful at the earlier elections to the Imperial Reichstag. But since the *Kulturkampf* was proclaimed against the Vatican by the German Government, the Christlich-Socialen have worked with all their might for the return of Ultramontane deputies to the Reichstag; and, therefore, although they have always been found ready to help in any sort of guerilla warfare against Government, their exact socialistic value cannot yet be estimated. From their present subjection to the policy of the Vatican, it is easy to see that the Romish Church is using, and will always use, this movement only as a means to an end, which will be co-ordinate with the triumph of the Church. The best exposure of it we know is the third of a series of papers in the *Revue des Deux Mondes*, for 15th November, 1878, on "Le Socialisme Contemporain en Allemagne," by Emile de Laveleye, the Liberal Belgian Catholic.

From the Protestant side there has been a similar movement, but not nearly so well organised, and mostly confined to Berlin. There Stöcker, one of the court chaplains, and a good preacher, with strongly Radical views on political economy, has started a mission among the working classes of the town. His method is—or was before the Anti-Socialist Bill became law—to attend meetings of Socialist clubs, and expose the absurdity of an alliance between economic Socialism and Materialism, and, when he was allowed, to preach the Gospel of Jesus Christ. Poli-

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cally, Stöcker's movement has been a fiasco. Religiously, it appears to have done some good. As the result of one of his addresses last year ten mothers came forward and offered their children for baptism. Other Protestant pastors in various commercial centres have done the same, but until the whole Innere Mission (Home Mission) of the German Church moves, little effect, we fear, will be produced. It is always venturesome for a writer to remark upon the religious life of a nation to which he is a foreigner; we believe that German religion is in a more flourishing state than English tourists, who take cursory views of it from hotels, railways, picture galleries, and empty cathedrals upon week days, imagine. But in the face of the betrayal of religion by a disappointed patriotism, with which it has long been in partnership, it is very evident that the only antidote to democratic Positivism is the Gospel of Jesus Christ, just as the life of Him who was at once the Master and Servant of all men, is the best answer to Socialist attacks upon government, property, and society.

GEORGE ADAM SMITH.

## THEOLOGIAN OF THE DAY—HORACE BUSHNELL.

NO one can consider attentively the intellectual career of the Christian Church without observing the influence of individuals upon its doctrinal history. It might have been supposed that it would not be so. It might have been very naturally imagined that when our Lord and His apostles had once spoken, the type of Christian and theologic thinking had been fixed. With a supernatural Scripture, which is confessedly unalterable, as its ultimate standard of didactic authority, there might have seemed small scope for any individual influence upon it. But it has not been so. In every age strong personal influence has guided its lines of thought. Now heresiarch, and now orthodox leader, has directed the drift of the religious thinking of multitudes of men and of long intervals of time. Origen, Augustine, Athanasius, Luther, Calvin, have, each in his place and turn, stamped their personal impress on multitudes of their age. And if "vixere fortes ante Agamemnona multi," if many brave men lived before Agamemnon, they did not all die when that chieftain expired. From time to time some man arises who comes to the front, either in virtue of being really a leader, or else by his knack of speaking out something which no one else has spoken, but which is floating vaguely in many minds. Such men lead battalions.

Among such leaders was—or, perhaps, we might say, still is—the late Dr. Horace Bushnell, of New England. Whether it was that he suggested an idea, or only formulated one which was already

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afoat in the air, he has had a wide influence, and propagated a system which it is not unfair to call "Bushnellism." Many who have never formally studied his works hold some modification of his opinions. That which mainly differenced his views from those of orthodox Presbyterians generally, was his theory of the Atonement. An original thinker on all points, he was eminently wise in many. But in the matter of the Atonement he diverged most, and in the most influential way, from the beaten path. It is the object of this article to indicate briefly what his view was ; to speak of the charm which commends it to so many minds ; and, finally, to point out what seems to be the error and the evil of his fascinating conceptions.

## I.

With the understanding, then, that by Bushnellism we here mean the peculiar doctrine of Atonement taught by its promulgator, we call attention, in the first place, to the doctrine in question.

According to its originator himself, this has differed at different times. Dr. Bushnell informs us that when he wrote his book on "Vicarious Sacrifice," he considered that he had made his ultimate statement therein. But, on further meditation, he became convinced that his book failed to cover the ground completely. Accordingly he wrote another, entitled, "Forgiveness and Law," and desired to be considered as retracting Parts III. and IV. of the former work, and substituting the latter as the expression of his maturer thought. Not long after the publication of "Forgiveness and Law," he died. This, then, was his last word on this great subject. It is true that this book deals with other topics besides that of the Atonement. It has chapters on the distinction between law and commandment, as he understands them ; on justification by faith ; and on Christ's doctrine concerning Himself. But these are subordinate ; the first part of the book is on *Forgiveness*, and is most distinctive of the author's plan of salvation. It is significant of more than one thing, and suggests what we shall see to be the weakness of the system, that *Forgiveness* is the first topic handled in the treatise. Perhaps most orthodox theologians would have reversed the order of the title, and called it "Law and Forgiveness," treating first of the Law, its essential nature and solemn conditioning claims, and then of Forgiveness as thus conditioned by that which makes forgiveness necessary. Not so Bushnellism, which puts Forgiveness first, and then conditions its interpretation of Law by what its type and conception of Forgiveness imply. This reversal of the natural and logical order means much.

With this brief preliminary observation, we may turn to look at the Atonement as Bushnellism handles it. It is believed that the following statement is an accurate condensation of Dr. Bushnell's view.

The theory under discussion holds that the main part of the gospel arrangement is to secure that sinful man shall reconcile himself to God. It concedes that, by his depraved nature, man is born with a *set* against



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his creator ; his carnal heart is enmity. God loves the sinner, but the sinner does not love God : God pities man, but man will not accept His pity and be reconciled to Him. So God sends His Son to die upon the cross, and that sacrifice moves and wins to boundless admiration and love : brought over by it, man reconciles himself to God. Dr. Bushnell informs us that he once thought that was all, and that in the cross of Calvary there was no atoning element whatever, in the ordinary sense of that term. Thus, although he does not exactly admit it, his original theory really resolves itself into one of the "moral power" theories. It affirms that there is no substitutionary atonement in the cross ; it simply touches men's sensibilities, and inclines them to feel kindly toward God, to learn that the Son suffered on account of, and for love of them. But while Dr. Bushnell never admitted a substitutionary atonement (and even while he uses the term "vicarious" freely, insisted that it did not, and could not, mean substitutionary), yet on more mature reflection he concluded that there *was* more in the atonement than the mere producing of a good and softening moral effect upon its human witnesses. It "occurred" to him that there was more than the mere reconciling of man to God in it, and that it also included the reconciliation of God to man. In what sense he allowed that God needed to be reconciled to sinful man, we may now proceed to set forth. But it may be premised that he admits that his arguments are not conclusive when taken singly.

The fundamental principle of the theory now under discussion, is the analogy—or rather, identity—of nature between God and man. Man is made in God's image in such a sense that God is man's image, and one may safely and legitimately reason from what man does, or will do, to what God does, or will do. If this fundamental principle fails, the theory fails. Or, to change the figure, if this gives way, the whole scaffolding of Bushnellism falls, and with the scaffold the walls behind it. The analogy in question is applied as follows :—

When a grave offence is committed against us by a fellow-man, we do not find it easy to forgive *completely*. The offence rankles in our memory, and the memory stings. The words of forgiveness may be spoken under a sense of duty, but we do not forget. It is impossible to meet the forgiven offender with just the feeling we had before there was anything to forgive. We may repress successfully all external manifestations, but at the pressure of his presence the old wound pains. You have forgiven him truly and sincerely ; but if you suddenly come upon him in the street there is a deep, secret feeling of distrust and repulsion. You are not perfectly reconciled to him.

Now, in order that you may become so, two things are wanted. In the first place you need a sympathy which puts yourself in the offender's place, and virtually takes his nature upon you. This will go far toward making one reconciled to his adversary, because one will so enter thus into the offender's moods, weaknesses, and provocations,

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that the wrong will seem foreign and no longer a personal affront against himself. In the second place, you need to "make cost" for the offender by suffering in some way for him. When you have done *that*, you will find that you have reconciled yourself to him. It is not merely that you will win him, but you will win yourself as well. Because you have done him a kindness, your anger will disappear; the soreness which you have felt against him will vanish, and you will be *at-one-d* with your former adversary.

In order that there may be no mistake about his meaning, Dr. Bushnell gives an illustration. He supposes the case of two business partners, the junior of whom defrauds the senior, and almost ruins him. The injured senior, under the control of Christian principle, forgives the injury which has been done him. But he is chagrined to find that there is something within him which is still unreconciled to the offender. When he casually encounters the latter, he is conscious of a thrill of distrust and pain. Meantime the injured partner recovers himself and prospers, while the injurer, yielding to his evil propensities, goes steadily from bad to worse, until he reaches the bottom of the social scale. Poverty overtakes him, until his family are starving, and, finally, sickness of a loathsome and contagious sort lays its hand upon him. Now, if hearing of his evil case, the former partner should send bread to the starving—or, better yet, come to the bedside of the plague-stricken and nurse him at the risk of contagion and death itself, then he who was once so grievously injured, and who found his forgiveness so imperfect, and who felt but half reconciled to his offending brother, will discover a great change in himself. As he thus unselfishly ministers to the man who has wronged him, he will find all the soreness vanishing from his heart. Since "cost" was thus made for him—since trouble, self-sacrificial pain and labour have been expended on him, he who was embittered against him finds that unreducible something which impeded absolute forgiveness, quelled. The man who has spent himself and suffered for his injurer, has reconciled himself to him. That which was obstructive has vanished in the process; the two are *at-one-d*. It is in this sense, and this only, that God requires to be reconciled to man. Man's sin angers God; but when God has made cost for man and suffered on his account, the irreconciliation disappears.

This is the Bushnellian theory of the Atonement. It distinctly denies that there is any real expiation strictly involved. Indeed, it claims that the translators of our English version of the Scriptures "were shy of so heathenish a word," and carefully excluded it, so that it is a purely theological term wholly unauthorised by the usage of the Word of God. It holds that the idea of a "satisfaction" made in atonement is entirely incompatible with the idea of forgiveness, because the admission that a satisfaction has been received, is an admission that nothing is due, and that there is nothing to forgive.

But it may be asked how the symbolism taught by the Jewish

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sacrificial system harmonises with this view? Dr. Bushnell's answer is that the Jewish sacrifices were nothing more or less than a symbol setting forth a "giving up to God of our dearest life." Their lesson, accordingly, was not at all of substitutionary atonement—the innocent victim bleeding in the place of the guilty offerer—but of absolute self-surrender simply. In the common meaning of the term they were not sacrifices—certainly not expiatory ones. In consistency with this, the book on "Forgiveness and Law" asserts that the death of our blessed Lord was not a sacrifice, but "a simple murder." It buys nothing. Yet somehow it accomplishes a propitiation in God's deepest nature, because it enables him to suffer and "make cost" for us, as set forth in the above illustration of the two partners—or, to put it in Dr. Bushnell's own too perspicacious words, "because of the Lambhood which has been offered in the smoke of so fierce transgression."

It is fair to add, however, that this theory disclaims teaching that our Redeemer died in order to soften Himself, asserting that the human analogy on which the theory is based does not demand that. It is held that God's love is literally infinite, but that it "is obstructed by collateral sentiments." The use of terms in the New Testament is explained by saying that they are "altar forms," and must be interpreted by that theory of the meaning of Jewish sacrifices just explained. It is alleged that these terms were originally used of the Mosaic altar services, which, it is contended, gave no hint of expiation, but only of complete self-surrender. Accordingly, they must be similarly interpreted of the Lamb of God.

In brief, then, Bushnellism may be set down thus:—the principal use of the death of our blessed Lord is to soften men, and woo and win them to God by its appeal to their sympathies, and so to induce them to reconcile themselves to Him. The secondary use of that death is to reconcile God to man, on the principle that when one has injured us we are not quite able to forgive him utterly, until we have made cost for him. This doing something for him at an expense of trouble and pain and self-denial to ourselves, takes the soreness against him out of our hearts, and so reconciles us to him. What our Redeemer did in making cost for us by His incarnation and death, does the same thing for God. It reconciles Him to us. It enables Him to forgive and forget.

This is Bushnellism.

## II.

We may pass on now to ask, What is the *charm* of this theory?

There are several reasons which go far to account for the undoubted influence which it has had, and still has, over many minds. In the first place, throughout the winning books which set it forth, there are multitudes of admirable sentiments admirably expressed, and where there is so much that is good and true, it is apt to seem that all must be. Moreover, the novelty of the main thought of the system has its charm. It throws cross-lights on dark places, and all but the strongest

eyes are likely to be dazzled. It were easy to enlarge upon these elements of attractiveness, but there is space here only to indicate them.

Prominent, too, among its attractions, we must place its seeming simplicity. If we lay aside the first impressions gathered from the Scripture handling of the mystery of the Atonement, there is much in the theory which we are considering to please that instinct for unity and simplicity of working hypotheses which modern physical science has done so much to encourage. In natural science the simplest theory which will explain the facts adequately and completely, is always the best. It is so also in theological science, if only you can be sure that all the facts are grasped. Now Bushnellism brings the whole set of phenomena of the Atonement down to our every-day plane of thought and feeling. The ingenuous young mind recognises the truth of the description given of how "making cost" does tend to reconcile us to him for whom the cost is made, and draws out our own love toward him once more. When it is said, "It is just so with God, we are made in His image, and so He must be like us," it seems as if the whole mystery of Atonement were explained and shown to be no mystery. It becomes an every-day experience into which we can all enter. And so its simplicity has a charm.

It might be added that an additional plausibility is given to the theory, owing to the too common ignorance of the system of Mosaic sacrifice. This ignorance is to be accounted for, in part at least, by the modern tendency to exalt the New Testament at the expense of the Old Testament. It is too often treated as if it had entirely displaced its predecessor in time. It is forgotten that the real object of saving faith under either dispensation is the same—namely, our blessed Redeemer atoning for us. The ground of salvation in the Old Testament times was our Lord Jesus Christ as Messiah to come; its ground in the New Testament times is the same gracious person as Messiah who *has* come. Accordingly, it is a mistake to think that we may disregard the ancient rites because they were but shadows. It is forgotten that they are shadows of real objects, and tell much about the objects which cast them. To change the figure slightly, the old Jewish sacrifices were Jehovah's revealed pictures of what redemption really was. The writer of the Epistle to the Hebrews is explicit on that point. But some men have scorned to look at God's pictures, because they have the things pictured, and they have thus lost the explicitness of the meaning of sacrifices as God taught under the older dispensations what His Son was about to do under the new. The element of Substitution,—the innocent animal suffering in the place of the man who offered it for his sins, and then the man accepted as if he were as guiltless as the animal,—this comes out again and again to him who will look on the ancient sacrificial system of the Old Testament with intelligent insight. So contemplating it, we begin to understand better the vicarious place which our sacrificed Redeemer took. But it is the fashion now to

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neglect the Old Testament, and because men are not grounded in those primary religious lessons which God graciously taught His ancient people in their pictured system, they do not see that the theory in hand is inconsistent with them. Its explanation of sacrifice as merely absolute self-surrender has a charm only because they do not know what sacrifice really means.

There are still other elements of charm in the system of Bushnellism, lying in the ways and words in which its author presented it. Of these some mention must be made.

For one thing, there is an element of sadness, in the rhetoric in which its author sets forth his views, which has great attraction. In youthful years, when life is so sunny and bright that the fervid mind finds it grateful to draw down the lattices of voluntary sadness and tone the gay light to a soothing and delicious shade, this atmosphere of gentle sadness has its delights. The sentences of "Forgiveness and Law" run on with a quivering minor music which lingers on the ear long after the book is closed. It seems as if that which is so moving, so beautiful, and so sad must be true. This is not so fanciful a criticism as at first blush it may appear, but on due consideration, will be found to have something in it. It is not the old, it is the young who are most captivated by the scheme under review. That fact cannot be explained wholly by the hypothesis that the middle-aged are already settled in their views and not easily shaken. Truth, at any age, rings in the ears of truth-loving hearts, and thrills them to its irresistible notes. That it is mainly our younger men and ministers who are taken with Bushnellism, is explicable in part, not by their superior responsiveness to truth, for that is a characteristic irrespective of age or years, but to the fact that the sadness of the gentle tones which first spoke it has its strong charm for youth.

But not to make too much of that, note should be taken of the fact that there is in the books of Dr. Bushnell a certain vagueness of particulars which appeals to yet another class of minds. It is not that the style is vague; for it is not. Notwithstanding some unusual words and forms of expression, it is as clear in its general meaning as the blue sky on a sunny summer day. But there is a certain vagueness of limit about the expression of the thought which leaves a much larger scope for individual caprices of conception and apprehension than is done, for example, by the crystal clearness and sharpness of the Scripture in the Pauline Epistles. Hence there is a place for indecision of detail on minor points, which is grateful and attractive to those whose views are not quite clear. There can be little question that many minds have found relief in that.

And finally, there lies a charm in the author's use of what he himself calls "the altar forms" of words, in passionate personal devoutness. These words are the sacred heritage of God's saints in all ages. They are heavy and fragrant with the devotion of all faithful souls who have clung to the scriptural conception of atonement, and have poured out



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themselves in songs and tears of devout ascription to Him who gave Himself for them. Again and again these time-hallowed words appear on the pages of "Forgiveness and Law." The ring of the dear and well-remembered tones meets the spiritual aspirations of those more devout readers who are not clearheaded enough to see that one who adopts this system has no logical right to use them. Because the censer still streams in the emptied temple with the familiar odours, they fancy that the altar must still be there.

Such seems to be the secret, in part at least, of the charm of Bushnellism.

## III.

It only remains to say a few words concerning the danger of the theory which has now been unfolded, and whose charm has been pointed out.

It may be said, What is the harm in it, after all? It relies on Christ alone for salvation; it is a mere head notion, and under it all the heart may be right and beat true to its Redeemer. Why not let it go among the indifferent things? What harm if some do accept it?

The following answers may be suggested in closing:—

1. This theory of the Atonement presents a half truth at best. No doubt what God in His infinite mercy has done for our sinning race has deepened His interest in those for whom He has done so much. There are passages of Scripture, especially in the Old Testament prophets, which look that way. But that is far from saying that the cross of Calvary was planted to reconcile God to us by virtue of His making cost for us. When the Scripture has occasion to speak of the result of our blessed Lord's atoning work, it does not say, "There is now, therefore, no *soreness* against those who are in Christ Jesus." It says, "There is now, therefore, no *condemnation*" against them. Its representations are, not that God has forgiven man indeed, but feels a lingering shudder of distrust and dislike when he sees one who is still "out of Christ," but that He, as Judge, *condemns* sinful and impenitent man.

2. This theory is harmful because it lowers our conception of God. Anthropomorphism has a foundation in fact, and is justified by the usage of Scripture. But this theory of the atonement is anthropomorphism run mad. God is not made in the image of man. It is quite true that we, when justly offended, pass through the stages of experience illustrated under the first head of this article. Our soreness does die out when we work and spend ourselves for him who has persecuted and despitefully used us. But the vice of the theory of Bushnellism is that it makes our human necessity admirable, and concludes that God cannot act without it. Surely such conceptions of His nature lower our idea of God. All lowered and all wrong ideas of God are surely harmful.

3. It is unscriptural. That alone is enough to show its harm. It is not difficult to point out how wide of the inspired declarations concerning the Atonement the statements of this theory are. The former

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would require a total change of phraseology to make them naturally convey the ideas of the latter. All those texts in which Christ is said to suffer "for us," would have to be changed and made to read "with us," in order to present the idea which this theory pronounces the dominant one in Atonement. Furthermore, it affirms that we are saved by Christ's sympathy and distress for us, whereas the Scripture ever constantly and consistently affirms that we are saved by His cross. Moreover, Bushnellism insists that there is no real redemption in its etymological sense of buying back; that the element of buying does not occur in the sacrifice of Christ. But the Scripture, on the other hand, asserts most distinctly, "*Ye are bought with a price.*" And it goes on to say that this purchase was not by earthly values, but "by the blood of Christ."

4. This theory revolutionises exegesis and the meaning of language. The language of the Scriptures, and especially of the New Testament, when alluding to or explaining the atonement wrought out for us by our Redeemer on the cross, is full of those "altar forms" to which allusion has been made. These have ever produced but one impression on the devout Christian, whether learned or unlearned. If those terms do not mean that our blessed Lord took our place when He "was made sin for us"—if they do not teach, and mean to teach, a vicarious substitution, we may well ask, In what words could these ideas have been conveyed, if God had intended that we *should* understand a strictly vicarious atonement? If "propitiation" does not mean propitiation, nor "expiation" expiation, we are at sea. A theory which overthrows the commonest principles of Scripture exegesis, and fails to see that it is not exegesis, but *revolution*—which restamps the words which have been in use for centuries, with its own new image and superscription, and thus boundlessly inflates the verbal currency of generations, is surely to be suspected as harmful. We, who are of the day, are to be "sober."

Such is the theory of the Atonement known popularly as "Bushnellism;" such seems to be its charm, and such its harm. Some years have passed since it was first promulgated. Its author, honoured for his devoutness and his many Christian virtues, has passed away. But the theory is not a dead issue yet. Its fascinations still exert themselves on many on both sides of the sea. This article will serve its purpose if it shall excite any who may have fallen under Bushnellism's undoubted charm, to examine its as undoubted harm. May the Great Head of the Church make us ever more faithfully to hold the Catholic-Presbyterian, scriptural doctrine of His own Atonement.

MANCIUS H. HUTTON.

## RECENT BOOKS.

## VAN OOSTERZEE'S CHRISTIAN DOGMATICS.\*

THE "Christian Dogmatics" of Dr. J. J. Van Oosterzee, of which we welcome the second English edition, is properly described by its author as a text-book, rather than as a perfectly elaborate treatise on the large class of subjects which it handles. It ranges, in a single volume, over all the themes usually comprehended under the term theology in its widest sense. Hence the treatment, in some cases, is necessarily more slight than might certainly, in other circumstances, have been looked for from so able and well-furnished an author. At the same time, the space occupied has been well filled.

The plan of the work is thoroughly simple and systematic. It is a consistent carrying out of the idea of a *Theology of the Kingdom*. After some preliminary chapters on the character, sources, history, and claims of Christian Dogmatics, the apologetic foundation of the succeeding system is laid in a concise discussion of various aspects of religion and of revelation, general and special. Then the dogmatic superstructure is reared. It begins naturally with God as the sovereign of the heavenly kingdom: and in treating consecutively of the subjects, the Founder, the character and fundamental law, the training school, and the completion of the kingdom, it passes in logical order from theology proper to the other great allied branches of anthropology, Christology, soteriology, ecclesiology, and eschatology.

A particularly valuable and suggestive, though modest section of the work, will be found in the paragraphs appended to each chapter, calling attention to points for inquiry connected with the subject previously discussed. Through this column the author is able to direct and stimulate thought in regions where he cannot himself undertake to lead. Alongside of the queries an apposite list of works is given, which, as far as Continental theological literature is concerned, seems amply sufficient. But we here take leave to say that while the author's erudition as evinced in the body of his own work is quite remarkable, it is somewhat unfortunate that English writers have hardly any place whatever either there or in the appended lists. Though Dr. Charles Hodge, for instance, has treated of almost every subject with which the volume deals, the only reference to his name is found, as by an afterthought, among the *addenda* and *corrigenda* of the translator.

Dr. Van Oosterzee's standpoint is defined by himself to be "Evangelical-Churchly." He proclaims himself an evangelical Christian first, and a reformed Christian afterwards. But while regarding as "a melancholy anachronism" the effort to raise unduly the denominational walls of separation, he avowedly writes, "not merely from a universally Christian, but from a definitely churchly point of view," and "rejoices that in connection with the convictions as to the faith here expressed, he can with a good conscience remain in the fellowship of that church which he has in his heart never ceased to serve." Theologically, he may be set down as a Calvinist of a somewhat free and independent type. While standing in the main by the great Genevan Reformer, and defending him against various reproaches, he is not likely to be deemed chargeable with hyper-Calvinism on certain subjects:—"The honour of God may even require that in our reasoning we should rather be holily inconsequent than from respect to a syllogism be guilty of blasphemy against God" (p. 455).

As regards the spirit of the book, it is everywhere excellent, and well bears out

\* Christian Dogmatics: A Text-Book for Academical Instruction and Private Study. By J. J. Van Oosterzee, D.D., Professor of Theology in the University of Utrecht. Second Edition. London: Hodder and Stoughton.

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the author's affirmation: "No other dogmatics can I admit to be Christian than that which sees in Christ the King of Truth; in the Gospel the fruit of a Divine Revelation of salvation; and in the Word of the Lord and His apostles, rightly comprehended and maintained, the trustworthy Standard of the Church's Confession."

There are many passages bearing on burning questions of the day, which, from their judiciousness and force, we should have liked to quote. Impugners of the unwelcome doctrine of eternal punishment, and favourers of the æsthetic dream of universal restoration would do well to hear our author's weighty arguments. Both the exponents and the opponents of modern criticism, also, might learn something from the position here assumed with respect to its researches: "It may be regretted that the right of criticism is so often abused as a cloak for caprice and licence, yet it is just as little reasonable as desirable to regard the investigation of the canon in its whole or its parts as finally closed. Not merely the science of criticism, but that also of apologetics, has a preponderating interest in the further discussion of this question, especially as opposed to an atomistic criticism, which, with rude hand, would tear out the leaves of the Bible to scatter them to all the winds of heaven. . . . True theological criticism will, besides, never forget that the sacred collection, though owing its formation to men, is yet something more than the fruit of human reflection and human wisdom alone." Theologians of the romantic school, too, might profitably lay to heart what is said of the proper place and function of the "Christian consciousness"—that vague phrase so different from the "experimental knowledge" of our fathers, and which has such a glamour for many minds in our day as to distort, if not altogether to efface from their view, the strength and the ultimate and necessary importance of the objective evidences which they are fain to despise.

At the same time, there are other passages which, none the less, in a detailed exposition and review, we should hardly have allowed to pass unchallenged. Such, for instance, is the author's account of original sin. After rightly enough tracing the sinful acts of individual men to their inherent sinful dispositions, he goes on to seek an explanation for the appearance and universality of sin in the race. Here he predicates "the closest connection" between our sin and that of Adam, and even hints at some kind of "imputability" with respect to the latter. But instead of accepting the federal theory, he appears to regard the hypothesis of the covenant of works as so arbitrary as to have been "not incorrectly called a judicial artifice." We venture to suggest that the author's own position lands him in the less satisfactory and more arbitrary hypothesis of the school of Placcæus. To say that men, "in consequence of their natural relationship to Adam, also transgress and die in conjunction with him," is to offer no explanation whatever *why* men come to be universally found at birth in their present sad condition. The federal theory, on the other hand, is not only scriptural, but it evidently makes a better appeal to reason, since it interposes, as Dr. Cunningham says, *at least some steps* between the deplorable natal condition of mankind and the bare sovereignty of God. To say that "because all have sprung from Adam, all are with him subject to sin and death," and to lay almost exclusive stress on the fact that "he is the natural progenitor of mankind (*caput naturale*, not *seminale*, as Augustine, or *federale*, as Coccejus asserts), and continues to live in each son as the root of the tree in its stem and branches, leaves and fruit,"—is to repeat almost in terms the old exploded root theory, which left God's dealings with the race distinctly open to the charge of utter arbitrariness. To assert the "imputability" of Adam's sin under such a view would only further imply on the part of our author a hasty recourse to the lawyerly quibble of mediate imputation, which was an unworthy evasion and virtual denial of the doctrine.

Then we might instance some of the statements on inspiration as being more plausible than satisfactory, though perhaps the author is here more in accord with the ordinary orthodox doctrine than at first sight appears. He seems to favour the doctrine of degrees of inspiration, and he lays frequent emphasis on the

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inspiration of Scripture in *its totality*, rather than in its several parts, enforcing repeatedly a distinction between "the Bible" and "the Word of God in the Bible." But along with all this we find him affirming that "the Theopneustia has reference not only to the things taught, but also to the words, yea, to the whole style of speech in Holy Scripture." And a main ground why he prefers the formula: "The Bible *contains* God's Word" to the proposition "the Bible *is* God's Word," is furnished in the not very profound reason that "words of men, yea, of devils as well as of God, are to be read in the Bible, although certainly written under Divine guidance." A broadly-expressed antithesis between *is* and *contains* would assuredly have required some such harmless explanation to justify a preference for the latter, if Bible-readers were not to be thrown into a more hopeless sea of uncertainty than even that in which the "Christian consciousness" school would immerse them. Similarly, the affirmation is somewhat startling that "it must be not only a believing, but also a truly scientific use of Scripture to which the dogmatist devotes himself. Dogmatics pursued in a critical spirit has not only to show that a statement is scriptural, but also that it is intrinsically true." But here again the context explains the author's meaning, and evacuates it of everything formidable, when he goes on to say that for dogmatic purposes a mere reference to an isolated text of Scripture is not enough, but that the analogy of Scripture must be called in to show "that the proposition is wholly in harmony with the contents, spirit, and tendency of the saving revelation" (p. 227).

On the whole, while in parts the matter might have been better digested, we can commend the volume as in many respects an excellent manual, fitted to stimulate where it does not satisfy thought, and worthy of a place not only on the library shelf but on the study table. S.

#### VAN OOSTERZEE'S PRACTICAL THEOLOGY.\*

ALL who know anything of the modern religious history of Holland are aware that Van Oosterzee has been perhaps its greatest preacher of the present age. His great preaching gifts, in fact, laid the foundation of his fame and influence. It does not follow that the best preachers are the best able to teach others how to preach well. There is a presumption, however, that they ought to be, and the world never doubts that they are. A book on homiletics is sure to be discounted if its author is not followed by crowds, and eagerly sought after if he is. Had Van Oosterzee not belonged to the class of very popular preachers he might have shrunk from asking the English public to pay a guinea for his book on Practical Theology.

The Manual covers the whole field. It is particularly full in its literary information. In fact, the number of books that have been written on the subject of preaching and pastoral duty appears here quite astounding. Even in periods of church history, when it has generally been thought that such duties were altogether neglected, it is seen that in many quarters the very opposite was true. It is from the Reformation, however, that the modern pulpit dates; at least, it was the Reformation that gave back to it its lost place. As the name of Luther stands pre-eminent as a Reformer, so it is specially pre-eminent as a preacher. But Luther had owed much to some of his predecessors,—especially Augustine, Bernard of Clairvaux, and John Tauler. Van Oosterzee's review of the literature of the subject is most interesting and valuable. For, indeed, one of our chief desiderata—not even fully supplied here—is a history of the pulpit, and one of the best means of influencing students is to beget in them acquaintance with and admiration for the greatest preachers.

In the more full treatment of the subject, Van Oosterzee dwells on Homiletics in relation to Principles—to the Material—and to the Form. Then he proceeds

\* Practical Theology: A Manual for Theological Students. By Professor J. J. Van Oosterzee. Translated by M. J. Evans, B.A. London: 1878.



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to Liturgies, and after introduction and history, treats of Liturgical Principles and Liturgical Rules. A special department is given to Catechetics; then to General and Individual Poimenies; and lastly, to Labours beyond the sphere of one's congregation. We call particular attention to the departments of Liturgies and Catechetics, because in these our Presbyterian works on Pastoral Theology are generally deficient. Liturgies has occupied the attention of some Churches much more than others, and it is generally felt, among the laity at least, that it is a department that Presbyterians have been apt to slur over. Catechetics is perhaps the department of pastoral work that is most essential to the laying a sound and broad foundation for all the rest.

It will be seen that this work is much more comprehensive in its scope than any previous treatise on the same subject. It is likewise much more minute in detail. We may be permitted, however, to question the wisdom of so very large a treatise on such a subject. The student is apt to weary amid so much dissertation, especially in these days when there is so much serious work to be done in the other departments of theology. A more compact treatise, exhibiting the true principles of practical theology, handling some of its main departments, and rather affording a good stimulus, than exhausting the field, may in the end serve the purpose better. There is much in this volume of what is characteristically Dutch; generally very excellent, sometimes a little wearisome. The subject is laid out with great exactness, like a Dutch garden, and every department is filled up with elaborate care and fulness. But as in Holland itself, there is rather much of a general level; we miss hills and valleys,—passages where the author gathers his strength or pours out his soul, or where he relaxes into a little playfulness. Everywhere there is a devout, earnest, evangelical spirit; the spirit of one profoundly impressed with the gravity of the subject, and profoundly desirous that every student should have the same conviction.

We gather one or two interesting particulars respecting pastoral theology in Holland. "Not merely for the degree of Doctor in Theology, but also for admission to the ministry of the Gospel in the Netherlands Reformed Church, a special examination has been demanded in our time as to acquaintance with practical theology in its whole extent, and particularly with the art of preaching." "An age of at least three-and-twenty years is required for entering into the ministerial office." "Where formerly simple Exhorters existed, as among the Baptists of Holland, the necessity has later been recognised of possessing duly educated and ordained teachers." "In the Netherlands, with all the immobility that has been witnessed, there have not been wanting signs of life in the department of liturgies. It is with good reason to be expected that the later history of the Liturgy will be able to tell of better things than those to which it can at present point." "In the Dutch Reformed Church, from the time of the Reformation, Catechetics and Catechesis display numerous signs of a vigorously awakened life.

We must not go further with these fragments; the whole book is full of interesting and valuable matter.

B.

#### HODGE'S CHURCH AND ITS POLITY.\*

THIS work of Dr. Hodge will be widely and cordially hailed as an interesting and valuable contribution to the subject with which it deals. It is the necessary complement to the same author's well-known and much-prized work on "Systematic Theology." Unlike the other three volumes, however, it has not had the advantage of being rounded and matured under the personal care of Dr. Hodge's ripest years. Many of the chapters were written while he was still a young man; and, indeed, all of them are taken unaltered from the pages of the *Princeton Review*, to which they were severally contributed by their author between the years 1835 and 1867.

\* The Church and its Polity. By Charles Hodge, D.D., Author of "Systematic Theology." London, 1879: Nelson & Sons.

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But while the volume has thus the drawbacks, it has also the advantages incident to such a compilation. It does not present the writer as the abstract systematiser, or offer itself as an ostensibly complete treatise on Ecclesiology. It exhibits him rather as the keen and doughty churchman battling with living questions, in regard to which he had always something to say that was worth listening to, something well fitted to guide his Church to a satisfactory solution. And inasmuch as the round of Presbyterian Church questions is substantially the same all the world over, the volume loses little of œcumenical interest, while its discussions gain in historic import and literary *verve*, from the circumstances of its origin.

A perusal of the present volume shows how fearlessly he announced and defended his convictions, no matter what opposition he might have to encounter from every conceivable quarter. It further shows that Dr. Hodge's sympathies were no less truly catholic than his adhesion to sound principles was uncompromising. He was, in fact, an impersonation of *The Catholic Presbyterian*, in many respects an ideal for ourselves to follow. It is little wonder that he was often misunderstood and decried; and we find him, at p. 210, in the midst of a defence of the validity of Romish baptism, declaring—"We have heretofore had the misfortune to be held up as the friends of drunkenness and the advocates of slavery, because we could not believe that alcohol is a sin, and every slaveholder a thief; and we fear that even good men may now regard us as the apologists of Popery, because we cannot think that a community who believe that Jesus is the Son of God, who worship the Trinity, who hold that we are justified by the merits of Christ, and are sanctified by His Spirit, are to be placed in the same category with Pagans and Mohammedans."

Such being the spirit of the book, we proceed more particularly to note its contents.

The first part deals with preliminary principles, and discusses such themes as the idea of the Church, its visibility, perpetuity, and relations.

In the chapter on Principles of Church Union, while affirming that an organic outward union is the normal expression of the Church's inward spiritual unity, and while deploring the number of sects and independent communions into which it has been split, Dr. Hodge frankly avows that, nevertheless, the existence of such divisions may be the less of two evils. "When men differ, it is better to avow their diversity of opinion or faith, than to pretend to agree or to force discordant elements in a formal uncongenial union." He then proceeds to expiscate some of the causes of disunion, and to enforce important duties incumbent on different denominations in relation to each other, even where union is impracticable or undesirable.

The Defence of Presbyterianism, in chapter eight, is thoroughly and characteristically judicious. An express *jure divino* sanction of all the details of the system is not asserted; but it is claimed that its leading principles—"the parity of the clergy, the right of the people, and the unity of the Church"—are clearly taught in the Word of God, and intended to be of universal and perpetual obligation.

The case as between ourselves and the more exclusive members of the Church of England is put in a nutshell in chapter ten. The discussion is at once placed on a proper footing, by the opening affirmation that the non-recognition of Presbyterian orders by our Episcopal friends is a matter of far greater concern for them than it can be for us. Presbyterians are not the worse for non-recognition; but it is a grave matter for others to arrogate to themselves pretensions which lead to such lamentable exclusiveness. "To refuse to recognise those as Christians who are Christians; to refuse communion with those in whom Christ dwells by His Spirit; to unchurch the living members of Christ's body; to withhold sympathy, fellowship, and co-operation from those in whom Christ delights, and who are devoted to His service; to take sides in the great conflict between true and false religion, between the Gospel and ritualism, against the truth and against God's

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people, is a very great sin. It is the sin of schism, which all churchmen profess to regard with special abhorrence. It supposes wrong views of the nature of the Church, of the plan of salvation, and of the nature of religion" (p. 134).

The article goes on to show that the radical vice of preferring form to substance, in deciding the question of Church relationship, is what has naturally produced the isolation of the Episcopal Church from other Protestant bodies. Certain fundamental principles are then discussed, the ignoring of which must lead any Church into an unnatural and anti-Protestant position; and it is cogently argued that such a course, however congenial to so-called Anglo-Catholics, would be alike unworthy of the spirit of true Christianity, and in contradiction to the best traditions of the Church of England herself.

The succeeding chapter, on "Presbyterian Liturgies," is of peculiar interest, as presenting the subject in what, we venture to think, will be a new light to many readers. Dr. Hodge shows that it is a mistake to suppose that the use of liturgies in public worship is one of the peculiarities of prelatical churches—the fact being that "the use of liturgies was introduced into all the Protestant Churches at the time of the Reformation, and that, in the greater number of them, they continue in use to the present day. This leads to an exposition of the causes which brought about their disuse in Scotland and America; after which the author proceeds to advocate the *optional use of a liturgy*, or form of public service, having the sanction of the Church. "If such a book were compiled from the liturgies of Calvin, Knox, and of the Reformed Churches, containing appropriate prayers for ordinary public worship, for special occasions, as for times of sickness, declension, or public calamity; with forms for the administration of baptism, of the Lord's Supper; for funerals, and for marriage; we are bold to say that it would in our judgment be a very great blessing." This is one of the instances where Dr. Hodge was not deterred from freely stating his opinions by the risk of misrepresentation. He is nevertheless careful to define his exact position in regard to the matter; and if any of our readers find fault with it, after reading the whole article, they cannot do better than give us the benefit of their views in the correspondence column. The following paragraph should, however, be first carefully weighed. "These two conditions being supposed, first, that the book should be compiled and not written; and secondly, that its use should be optional—we are strongly of opinion that it would answer a most important end. The great objections to the use of liturgies are, that the authoritative imposition of them is inconsistent with Christian liberty; secondly, that they never can be made to answer all the varieties of experience and occasions; thirdly, that they tend to formality, and cannot be an adequate substitute for the warm outgoings of the heart moved by the spirit of genuine devotion. These objections we consider valid against all unvarying forms authoritatively imposed. But they do not bear against the preparation and optional use of a Book of Common Prayer" (p. 162).

The second half of the volume deals with the Application of Principles, and shows by concrete instances how well Dr. Hodge could do the work of discrimination and extrication in all the variety of cases that emerged during the long course of his experience in Church courts. Some of the matters discussed have of course special and formal interest for Americans, first of all. But the whole structure of Dr. Hodge's mind not only enabled but impelled him to disentangle permanent and guiding principles from their temporary and circumstantial setting. S.

#### HODGE'S PRINCETON SERMONS.\*

ALONGSIDE of Dr. Hodge's now completed System of Theology we are glad to be able to place its outcome on the practical side, in the shape of the "Princeton Sermons," just published, posthumously, on both sides of the Atlantic. In these 250 outlines—for they are nothing more—the reader will see how real a matter

\* Princeton Sermons. By Charles Hodge, D.D. London, 1879: T. Nelson & Sons.

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theology was with this distinguished exponent of it. All who knew Dr. Charles Hodge bear witness that his religious life was as ardent and simple as his theological thinking was comprehensive, cool, and clear. God, and sin, and salvation were with him no mere professional terms on which to ring the changes. He walked with God; he struggled with sin; he gloried in Christ's salvation. In these too brief sermons we miss indeed the loved form and the living voice which used to send them home with such a thrill to the young hearts that gathered round him in the old Princeton Oratory, each Sabbath afternoon. But even in these "skeletons," we find something besides their extraordinary analytic power—even the warm breath of deep religious earnestness, and the fragrance of reverent love.

To Dr. A. A. Hodge it has fallen to edit and classify these discourses of his late venerated father. This duty he has admirably discharged, and his interesting preface will make many look with redoubled eagerness for the forthcoming biography, by the same highly competent hand. S.

#### REPRESENTATIVE NONCONFORMISTS.\*

IN this subject Dr. Grosart has found a theme not uncongenial to his tastes, and to which he comes prepared, in no ordinary measure, by previous reading and study. The work before us took its rise, the author gives us to understand, in a course of lectures read to a popular audience, and it partakes of both the excellencies and the defects of that form of literature. It is rapid, brief, discursive, with not a little of the power, in many of its passages, which brevity and rapidity give; it lacks condensation, exhaustiveness, finish. The four figures in the volume are HOWE, BAXTER, RUTHERFORD, HENRY. All four great characters, and each the embodiment of a mighty principle. It is not the aim of Dr. Grosart to write the biography of these men; for the story of their lives he refers the reader to the ordinary and very accessible sources. He makes these four names the four texts from which he discourses in his book. Out of the assemblage of graces which formed the characters of these men our author selects that one notable quality or Christian virtue which formed the peculiar characteristic, the crowning glory of each, and made him "a burning and shining light" in his own day; and by exhibiting and enforcing that virtue, our author seeks to keep their light burning, and send it down to after-times, that others, seeing it, may be led to imitate these illustrious examples, and fashion their own character upon these great models. John Howe is the embodiment of *Intellectual Sanctity*; Richard Baxter of *Seraphic Fervour*; Samuel Rutherford of *Devout Affection*; and Matthew Henry of *Sanctified Common-sense*. Our author proves his point in the case of each, mainly by numerous and choice extracts from their writings. These constitute the chief value of the volume, being "apples of gold" in the silver setting of Dr. Grosart. The selections from Matthew Henry form of themselves a treasury of *wit*, to use the old phrase; of *wisdom*, to employ the modern term. Our author enforces with great fervour and no little discrimination the great lessons, "the present-day truths," taught by these lives. His observations regarding preaching we commend to the attention of our young ministers. We do not equally concur in his remarks on Rutherford. He was a more liberal-minded man than Dr. Grosart gives him credit for. In point of far-sighted and evenly-balanced liberality, Rutherford and his co-patriots may teach a lesson to some in our own day, who think themselves anything but deficient in this Christian grace. With much that is shrewd and judicious and pertinent in the volume there is also a good deal that is slipshod and *bizarre*. There is a too constant straining after brilliancies. The last two essays—those on Rutherford and Henry—are the freest from these blemishes; they are in a soberer vein, and, in our opinion, on that account, both in style and thinking, they are the richest and strongest of the four. W.

\* Representative Nonconformists, with the Message of their Life-Work for To-day. By the Rev. Alexander B. Grosart, LL.D., F.S.A., &c. &c. London: Hodder & Stoughton. 1879.

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## STOUGHTON'S RELIGION IN ENGLAND UNDER QUEEN ANNE AND THE GEORGES.\*

A MOUNTAIN, though a long way off, is more before the eye, and attracts more general notice than a low valley close at hand. It is on the same principle that we are more familiar with the religious history of the sixteenth century than we are with that of the eighteenth century. The former presents a long array of men of gigantic stature and of events of epochal character. It overshadows the centuries around it; it fills the mind and the imagination; and it attracts all readers to the neglect of a century which is pronounced to be "flat and unprofitable," and which, during the course of its weary years, brought forth only men of mediocre character, and events of small significance. We are the more obliged to Dr. Stoughton on that account for turning our attention to that century, and showing us the forces that were mustering below the surface during that apparently sterile and stagnant time, and which found, toward the middle of it, their outburst in a grand regenerating movement, which alone is enough to redeem the eighteenth century from the charge of utter spiritual barrenness, so generally preferred against it, seeing the movement in question not only renewed the face of England, but originated influences and agencies which are renewing the face of the world.

"My object in preparing these volumes," says our author, "is to present a general view of national life under its religious aspects during the last century." He has done this by a brief, graceful, and vigorous narrative, not only of the kings and queens, the statesmen and philanthropists, the writers, poets, philosophers, and orators, the bishops and cathedral worship, and the origin and progress of great societies "which have made a broad deep mark on the annals of England; but also in the personal experiences of pious laymen, domestic scenes in mansions and cottages, the appearance of old meeting-houses and services conducted within their walls, open-air preaching, the silent worship of Friends, and traces of the existence of Roman Catholic chapels, together with reports of religious conversation and relics of religious correspondence amongst our fathers." The style, if not ornate, is manly, the sketches of personal character, if not graphic, are genial; the anecdotes are pertinent, the reflections are not meant to be critical, but they are always candid and judicious. Eschewing the philosophy of history, our author keeps stoutly to the resolution with which he sets out, of travelling along the high-road of *facts*; he gives a clear, concise, matter-of-fact statement on all questions and parties that come before him, but withal not overlooking the sequence of sects. It is not within the faculties of a Scotch divine to have produced such a book. Its lightness of touch he could not have bestowed in handling such matters; he would not have been able to restrain his indignation where our author remains perfectly cool, and he would have been indulging his metaphysical bent in probing to the roots of things, or his turn for forecast by guessing at issues. Dr. Stoughton tells what happened, and passes on, leaving the reader to halt where it suits him, and philosophise and criticise as he may be inclined. His motto is *facts*, and much useful, interesting, and, we may add, needed information has been given us of the men and women, the churches and the sects, the political and the ecclesiastical movements of the century he has undertaken to chronicle.

Referring to Methodism, Dr. Stoughton says, "To that wonderful movement I have paid much attention, not from any sectarian bias, but simply as an act of historical justice. Methodism, in all its branches, is a fact in the history of England which develops into large and still larger dimensions as time rolls on; this must be felt by every impartial historian, whatever may be his own private opinions." In this observation most heartily do we concur. If the eighteenth century has its heroes and martyrs, they are to be found mainly among the preachers of that denomination, who, in nakedness and hunger, hooted by mobs,

\* Religion in England under Queen Anne and the Georges, 1702-1800. By John Stoughton, D.D., author of "Ecclesiastical History of England," &c. London: Hodder & Stoughton, 1878.



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pelted with stones till within an ace of death, journeyed from town to town proclaiming the Gospel to England.

In a notice we cannot be critical, for this reason, that we have no space for producing the grounds of our criticisms. But we may be permitted to say that we do not think that it was necessary so completely to identify Drs. Price and Priestly with the Presbyterians of England, and to speak of them as the representatives of that party. They were simply Unitarians, and had little or nothing in common with Presbyterians. It is fair to say that Dr. Stoughton distinguishes betwixt Priestly and the Scotch Presbyterians, as well he may. Nor do we accept his conception of Calvinism as the true idea. With all his wide reading, and large acquaintance with facts and opinions, Dr. Stoughton, we cannot think, has read the writings of Calvin, otherwise he would not have penned the following sentences:—"Fuller," he says, "was one of that class of theologians who are equally impressed by the facts of God's gracious sovereignty, and of man's moral obligation." And yet a few sentences further on he writes, "He," Fuller, "did not feel himself bound to become a thorough follower of John Calvin." On Dr. Stoughton's own showing, Fuller was a thorough follower of John Calvin, for the two great principles, namely, God's sovereignty, and man's moral freedom and responsibility, which Dr. Stoughton says comprised Fuller's Calvinism, are the same two principles which comprise the Calvinism of John Calvin. Had Dr. Stoughton studied Calvin's works he would have found that no man ever held more strongly man's moral freedom and accountability than Calvin did; no man made a more free offer of the Gospel to sinners than Calvin did, and no man more strongly condemned that fatalism, which in England is so generally and ignorantly confounded with Calvinism, than John Calvin did. True, he could not reconcile the two doctrines of God's sovereignty with man's freedom, but where is the living theologian or philosopher who can do so?

W.

#### BOULTBEE'S HISTORY OF THE CHURCH OF ENGLAND.\*

DR. BOULTBEE, stating the object of his book, says, "To trace the main lines of national church life, ever leading on steadfastly towards the divinely foreknown new birth of the Reformation, and, at the same time, to gather up, step by step, by the wayside, notes—personal, legal, or antiquarian—which might serve to illustrate the past or account for the present, has been the object of the author." In the prosecution of his plan, so far as he has gone—for it is with the Pre-Reformation Church alone that this volume is occupied—he carries our eye rapidly along the whole line, from the dawn of Christianity in Britain till the rise of the full day at the reformation of the sixteenth century, not dwelling at great length on any one period, not going very deep or being either very philosophical or very theological, but proceeding in a business-like manner and with fair literary ability, and manifesting due appreciation of the main influences at work at each particular period, and the extent to which they prepared the way for what was to come after, and ever making due allowance in judging of the characters and motives of the actors for the age in which they lived, the circumstances in which they were placed, and the amount of light then in the world, and ever cherishing and exhibiting a kindly and healthful spirit towards English liberty and the Protestant religion, which two our author believes to be bound up together, he goes on his way, from period to period, till he arrives at the threshold of the sixteenth century, and the Reformation is about to step upon the stage.

The work opens with a view of the "early Celtic Churches." There was a dawn before the night which came along with the papacy, and that dawn broke mainly in the northern part of the island. It is a remarkable fact that the three great teachers of Britain in early times—Ninian, Patrick, Columba—were all

\* A History of the Church of England, Pre-Reformation Period. By T. B. Boulton, LL.D., Principal of the London College of Divinity, Highbury, and late Fellow of St. John's College, Cambridge. London: Longman, Green, & Co., 1879.

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connected with Scotland. The first two were Scotsmen, and, as regards the first and last—Ninian and Columba—the scene of the labours of both was laid in Scotland. In this, Scotland gave early prognostication of the service it was to render in years to come in the field of Christianity, and the help it was to give to the diffusion of scriptural religion. It is true that there was an early British Church, and that Church must have been of some note and consequence seeing it was not overlooked in the Dioclesian persecution; and when that great storm had passed over, it rose again and sent, on three different occasions, pastors or bishops to sit in the church councils of the fourth century. But when the barbarian deluge set in from the north, the early Church of Britain, as well as the Britons themselves, were swept from the face of the earth.

The pagan night again covered what is now known as England, and whatever Christianity remained was to be found in Wales and in the south-west of Scotland. The foundations of the Christian Church had to be laid anew in England. The restoration of British Christianity was the result of two great missionary movements which advanced on England at precisely the same time and from exactly opposite quarters. In the same year, 597, Augustine and his forty monks, missioned by Rome, approached England from the south to evangelise her in the name of the Pope; and Columba, crossing in his coracle, planted his missionary institute upon Iona, and began to pour down his evangelists upon England from the north. As the joint result of these two forces acting from opposite quarters, there was a second planting of Christianity and a second re-edification of the Church in England in the seventh century. The evangelisation of Augustine was made up of a little doctrine and a good deal of architecture, ceremonies, and vestments, and when a pagan ruler succeeded to any of the seven kingdoms into which England was then divided, this sort of Christianity, which took but a slight hold on the intellect and the heart, was apt to be effaced.

The mission from the north was simpler, but more spiritual, and therefore more powerful. The missionaries that descended on England from Iona sought the aid neither of vestments nor of ceremonies. They put forward the superhuman authority of no spiritual potentate. They evangelised in the name of Christ, and with the sole instrumentality of the pure light of the Bible. They spread the faith of Iona from the Hebrides to the Thames. The Church of Rome and the Church of the Scots confronted each other on the soil of England, and then it was that that great contest began which has not even yet been fought out. The sequel of the volume before us is occupied with that contest in one or other of its many and successive phases.

That contest set in in right earnest after the Norman Conquest. Puissant kings, and prelates, some of whom are more puissant still, now come upon the scene to take part in it. The contest, in its earlier stages, had been waged betwixt the lordly representatives of Rome and the humble pastors of Iona; but in its more developed phase it was betwixt the kings of England and the imperious legates and prelates of the pontiff that the war was prosecuted. The object of Rome at the beginning was to vanquish the northern missionaries, and to quench the light of their teaching; but as the controversy advanced, the war enlarged its scope. Rome sought to triumph over the kings of England, and to trample out the independence and liberties of the nation. Lanfranc, Anselm, Becket, Langton, Winchelsey, Pandulf, and others pass before us, lifting their mitred heads to an equality with that of him who wore the crown, and some of them raising themselves above the monarch. When, at last, the papal power culminates, we behold England fairly vanquished—Innocent III., by the terrible weapon of interdict, bows the head of King John to the very dust, and reduces the realm of England into vassalage to the Papal See. The quarrel ebbed and flowed. The battle was a losing one for England for some centuries. When its nation and throne were brought to the lowest ebb, then came the turn of the tide: Providence awakened once more the slumbering spirit of liberty and religion to renew their struggles against that terrible power which was crushing both. Magna Charta was framed.

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The age of John Wycliffe drew on; and with Wycliffe the darkness had fulfilled its period; the powers of evil had completed the appointed term of their dominion; the world's course began now to be steadily upwards, and England, after terrible struggles and sufferings, succeeded in breaking that thralldom which had well-nigh strangled her.

Dr. Boulton has penetrated to the core of this great conflict. He sees in it no mere battle of schoolmen; no affair of party strife or sectarian rivalry; he recognises it as the supreme controversy betwixt truth and falsehood, through which Providence guided the issue, the nation not knowing well whither it was going, to the attainment of national liberty, and Bible Christianity. It is also satisfactory to find that our author has formed a just estimate of the position and work of the great Wycliffe. This is one of the many pleasing proofs that the character and influence of one who was by far the greatest reformer England ever produced, begins at last to be understood. The rise of the universities in the twelfth century had brought a widespread intellectual awakening; the crusades had stimulated commercial enterprise; the chartered towns and free cities were centres as well as examples of political liberty; the patriotism and the political discernment of Edward I. helped to rally the spirit of the nation; but all would have been in vain, the darkness of the times would have continued, the despotism of the papacy would have prolonged its reign had not Wycliffe arisen to raze the ghostly foundations on which the papal tyranny reposed, and bring England out of her prison-house. But even after Wycliffe a terrible ordeal had to be undergone before the goal was reached. It was through the fires of Smithfield, and the bloody tempests of the Wars of the Roses that England reached her reformation. "The papal thread," says our author, speaking of the long road he has traversed, "is that which runs down through all these centuries. It gives unity to their consideration, and, apart from its guidance, there is nothing but unintelligible confusion." Written from this national point of view, a fresh air breathes across his pages, their lessons are of the highest importance, and we trust the acceptance of his work will be such as to encourage him to complete his purposed history of the Church of England. W.

#### SMITH'S LIFE OF DUFF.\*

AN imposing volume of nearly five hundred pages, of massive form and magnificent type, gives us little more than the first dozen years of Duff's missionary life at Calcutta. There is first a sketch of an interesting introductory period, during which Mr. Simeon of Cambridge visits Moulin, in Perthshire, Duff's native parish; is the means of the conversion of Dr. Stewart, the parish minister, under whose ministry Duff's father and mother grow up, and are nourished in the faith and hope of the Gospel. Then we have an animated account of Duff's studies at the University of St. Andrew's; his early connection with Dr. Chalmers, Professor of Moral Philosophy there; his brilliancy as a student; and his part, at that early period, in promoting an interest in missions. In 1829, at the age of twenty-three, he is appointed first missionary of the Church of Scotland to India; and, accompanied by his young wife, sails for Calcutta. The calamities of the voyage, of which he might say, "Twice I suffered shipwreck," form a much more than romantic chapter; it is a romance and sermon in one. Nothing but a Bible was saved from the wreck; 800 volumes were irrecoverably lost, and the lesson drawn from this by Dr. Duff was far deeper than a commonplace truism. He felt that God was calling him to make His Word the one great study of his life, and to let mere human knowledge go. Considering the aptitude Duff had shown for high mental labour, and its attractions for him, this renunciation of mere intellectual acquisition was not only a self-denying act, but highly honourable to him as a loyal servant of his Master. The greatest admirers of Duff have always felt that the ornate rhetoric of his style might, with advantage,

\* The Life of Alexander Duff, D.D., LL.D. By Geo. Smith, C.I.E., LL.D. Vol. I. 1879. London: Hodder & Stoughton.

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have been simplified, and would have been simplified, had his mind had more of the discipline of exact scholarship in early youth. We must remember not only that he was appointed in his boyhood to a high, onerous, and difficult position, but that he reached his destination without a single book, save the Bible; and with the lesson written on his heart, as with the finger of God, that not books, but the Book, was to be his treasure. For mission purposes, he soon came to see that human learning was of high value in the then circumstances of India; and of his attainments as a scholar, which were varied and more than respectable, he made excellent use.

The greatest interest of this volume is found in the record of two remarkable achievements—one in India, and one in Scotland. In India, Duff obtained a wonderful victory over the old Orientalist party—over those who thought that any progress, intellectual or social, to be made in India, must be on the old Oriental lines, recognising the old traditions, prejudices, and absurdities which the past had consecrated. Duff looked on all that as nonsense, and felt assured that the Hindu mind was quite ready to be carried onward on the lines of western civilisation and progress. Practical effect was given to this conviction in his Calcutta school, which was constituted and conducted on two great principles—first, that the Christian Scriptures were to be read in every class able to read them, and to be used as the foundation and pervading salt of the whole instruction of the school; and second, that through the English language the science of the West was to be taught, notwithstanding the revolution it must inevitably cause in many Hindu notions, including some of their most sacred and venerable beliefs. On these lines Duff worked from the very beginning, and worked with such effect, that his school was extremely popular among the natives, and the Orientalist party were placed *hors de combat*. Quite a revolution, indeed, was effected. At the same time, the mission did not want for striking spiritual fruit. Among its early converts were a number of young men of great power and promise; and the esteem in which they were held was evinced by the fact that the Church Missionary and other societies got some of them as their agents, and they turned out to be very useful in their work in India.

Duff's other conquest was at home. Reduced by many labours and by an attack of fever and dysentery to the point of death, he had to leave India after four or five years' work there and return home. Recovering strength, he spent several years in rousing Scotland to an adequate interest in foreign missions. First, in the General Assembly of 1834, he delivered an address that, for thrilling power, stands unsurpassed to this day in the great speeches of an Assembly familiar with some of the highest efforts of Chalmers and other great orators. His work through the country was not less remarkable—and it was remarkable in more ways than one; not merely as evoking the missionary spirit in many forms, but as wakening up not a few ministers of mark who seemed before to be slumbering at their post, and who came thereafter to be marked by a spirituality and fervour they never quite lost. In various parts of the Church, the tradition of this holy influence of Duff's visit remains to this hour. In another direction his power was acknowledged by a graceful act; the Marischal College and University of Aberdeen conferred on him the degree of D.D. before he had completed his thirtieth year.

The closing part of the volume presents Duff returning to India by Egypt and Sinai, and resuming his work at Calcutta. The editor of the *Life* shows himself eminently fitted for the task—in respect of his spiritual sympathy with Duff, his knowledge of India and all its affairs, as well as in his possessing the resources of a ready and fluent pen. Sometimes we desiderate a little more simplicity, fewer details of Indian matters, and fewer episodes on points not without interest, but relatively unimportant. In the second volume, not yet published, we shall hope for a more prominent place throughout for the more spiritual work of the mission, connecting the name of Duff, as it deserves to be, with the other great and good men who have made the spiritual awakening and regeneration of India the one great object of all their labours and prayers. B.

## NOTES OF THE DAY.

THE PHILADELPHIA COUNCIL.—We have pleasure in stating not only that symptoms of active interest in the meeting of the Council next year at Philadelphia are appearing in many quarters, but that there is reason to believe that good and substantial contributions will be made then towards the great objects of the alliance.

Dr. Schaff, who has been travelling in the Continent, giving invitations and otherwise preparing for the meeting, writes that he has had good success, and has, provisionally at least, secured the attendance of several distinguished and influential men.

Several of the Committees appointed at last meeting are actively at work, and are likely to send very valuable reports. The Committee on Creeds, whose sole object is to collect facts in regards to the creeds, past and present, of the various Churches, and the mode of subscription, will have a large report, if we may judge from the size of that part of it which bears on Scotland. This alone will form a pamphlet of large dimensions, and the contribution will be one of much value. Another Committee, vigorously at work, is that on the *Desiderata* of Presbyterian History. Our excellent and valued friend and correspondent, Professor Balogh, of Debreczen, Hungary, has sent us a printed pamphlet of 93 pages—the contribution of Hungary to the Committee! It has one—but alas, only one—page in English, and we give it in full:—"The literature of the History of the Protestant Church of Hungary; presented to Rev. Peter Lorimer, D.D., Professor of the English Presbyterian College in London, as Convener of the Committee of the *Desiderata* of Presbyterian History, appointed at the first General Presbyterian Council at Edinburgh, 1877, written in Hungarian tongue by Francis Balogh, Professor of Church History in the Reformed College of Debreczen in Hungary, May, 1879." We turn the leaf, but as we read, "*A Magyar Protestáns Egyház Történetének Irodalma*," we can only hurl a fresh anathema at the memory of the Tower of Babel—an erection which has bothered the General Presbyterian Council more than we can easily express. We do not know what use the Committee will think of making of this valuable paper, but its existence is one of the things that show that the Presbyterian Council did not meet in vain. The Committee on Missions to the heathen will doubtless also have a valuable report.

Then we have the pleasure to state that the movement to raise a fund for the permanent increase of the stipends of the Waldensian pastors, originated by the Committee of the Council on Continental Churches, has made a satisfactory beginning. A considerable sum has been subscribed in Scotland, and now that most of the ecclesiastical bodies have given the scheme their cordial approval, there is no reason why it should not be completed within a very short time. The writer of these notes has done his individual share in the work, and can bear witness that the movement is popular and meets with a cordial response. It needs only careful organisation and vigorous superintendence to be, with God's blessing, quite successful. We are sure that friends in England, Ireland, the United States, and the Colonies will feel it a pleasure to do their parts; and the sooner that the movement is organised among them the better. The people of the Valleys will understand that this scheme proceeds on the expectation that a proportional part of the fund will be contributed by them.

We have purposely abstained hitherto from going into any details regarding the proposed programme of subjects for the Philadelphia Council. The paper which has been issued on the subject is private, and ought not to be discussed in public as if it were a finished plan. Those who have received copies of it in Great Britain and Ireland are reminded that their observations are to be sent to the



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Scotch Convener (Professor Blaikie, D.D., Edinburgh) without loss of time. There is nothing, however, that can embarrass any one in the following letter from the Rev. A. M. Symington, of Birkenhead, strongly urging that "Systematic Beneficence," or as he calls it, "Christian Giving," should be one of the subjects specially treated:—

"Some may say that the matter has been sufficiently discussed in the last quarter of a century. So far as prize essays are concerned—of which America supplied the first series long ago—this may be true; another set may not be needed just yet. But very much more is required besides the publication of essays and the distribution of them. Supposing the essays are read (a very large supposition), are the principles received, and are the sacred methods followed?

"The state of things in America I can only guess from the remarkable paper in an early number of *The Catholic Presbyterian* on 'The Peril of a Degraded Pulpit.' We here are arrived at the stage of admitting, in a lazy way, the truth of what the few enthusiasts say; but we do not exert ourselves vigorously to get the principles heartily recognised, and the methods introduced into general practice. We need the labours of many a Titus to perfect in us 'this grace also' (2 Cor. viii. 7).

"To me the matter seems urgent. There is no better way of mending bad times (Prov. iii. 9, 10); only thus can the Church rise to the full measure of her ability, and only thus can the blessing be abundantly secured on our work (Mal. iii. 8-12).

"This subject should be taken up as a matter of Scripture teaching, and apart from any one branch of church finance, such as 'Ministerial Support' or 'Missions.' It affects all, and therefore should not be linked to one. Its fit place is with 'Sabbath Observance,' and "Revival of Religion."

"THE CATHOLIC PRESBYTERIAN."—We must devote a little morsel of space to acknowledge the kindness and courtesy of three General Assemblies which have passed resolutions in favour of this journal. The three Churches represented by them are: the Presbyterian Church of the United States (North), the Irish Presbyterian Church, and the Welsh Presbyterian or Calvinistic Church. We do not regard the silence of other Churches as implying a less cordial feeling; but young candidates for public confidence cannot but be encouraged when bodies of established character and great influence pledge themselves in their behalf.

SUNDAY CLOSING IN ENGLAND AND IRELAND.—A very important discussion has taken place in the British House of Commons with reference to Mr. Stevenson's bill for closing public-houses on the Lord's day. Several concessions were made by Mr. Stevenson, the exemption of the metropolis from the operation of the measure being one. An interesting debate ensued, and a division was taken at the latest possible moment on the technical question of the adjournment of the House. For this there voted 165, and against it 162, the "Noes" representing the friends of the measure. So close a division indicates a strong feeling in favour of closing. Mr. Stevenson has done honour to himself, and good to the country, by vigorously prosecuting this important movement, in which we earnestly hope that he will not be long of knowing the joys of success. The pity is, that there should be opposition from any quarter to such a measure.

Statistics from Ireland show that the good effects of closing the public-houses there on Sundays have been great, beyond the most sanguine expectations. A return laid on the table of the House of Commons gives the arrests for Sunday drunkenness for the six months after the Sunday Closing Act came into operation, and for the corresponding period of the previous year before the public-houses were closed. For twenty-seven weeks with open public-houses the number of arrests was 2360, and for twenty-six weeks under Sunday closing 707, being a reduction of 75 per cent. under the Sunday Closing Act. In the five cities and towns exempted from the full operation of the Act, but where the hours of sale were shortened, the results stand thus:—Sunday closing period: Dublin, 1262; Belfast, 422; Cork, 179; Limerick, 54; Waterford, 59; total, 1976. Partial

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closing period: Dublin, 689; Belfast, 340; Cork, 162; Limerick, 41; Waterford, 36; total, 1268; being a reduction of 35 per cent. under the shortened hours. We hope that Dublin, Belfast, Cork, Limerick, and Waterford are duly sensible of the high honour awarded them in being exempted from the full operation of the Act. They seem likely to enjoy the distinction of keeping rascality going, not in full swing, but in a much higher ratio than the rest of the country. Really there was some risk of Irish rowdysm being extinguished, and the population being reduced to a condition of universal good order. The great firm of Bacchus & Co. would have been in the *Gazette*. The police, constabulary, magistrates, poor-houses, mad-houses, and prisons were in some risk of finding their occupation gone. We wish the five "great towns" all the pleasure they can find in their distinction.

A LONDON CLERGYMAN ON PRESBYTERIANISM.—The Rev. John B. Beers is a Master of Arts, clergyman of St. Andrew's Mission Church, Notting Hill, London, and editor, we presume, of *St. Andrew's Mission Church Magazine*, which may be obtained from him in the vestry on Wednesday evenings, from 9 to 10, price three-halfpence. For that small sum, the heathen of the district may find in the June number, in addition to other important information, a complete demonstration that Presbyterianism was not only the primary seed-plot of dissent, but that it is a daring human invasion of God's method of governing His Church. We are not surprised at such methods being taken to neutralise the work of some earnest and godly Christian people in the district to bring sinners to the Saviour. It is the old, miserable story. But we are surprised that one who writes M.A. after his name should show such lamentable ignorance, and attempt such strange perversion of history. Presbyterianism came into the world in the sixteenth century through "one John Calvin and John Knox"! This university scholar does not know that Presbyterianism was the recognised outcome of the Reformation movement generally, not only as being the system most in accordance with the New Testament, but also with the early practice of the Church. If he would acquaint himself with such old episcopal authorities as Bishop Bilson or Richard Hooker, or such modern episcopal authorities as Dean Waddington or Bishop Lightfoot (see next paragraph), he would see how utterly untenable his positions are as to episcopal government in the early Church. There is no ground for doubt that the government was essentially Presbyterian for some time after the apostles. The testimony of Jerome to this fact is as explicit as testimony can be. The real schism was prelacy. Mr. Beers makes a still more lamentable exposure of ignorance when he attempts Scottish Church History. Let our readers mark the following table of Scottish schisms:—

- "1. The schism of the Cameronians, which took place in 1688.
2. The Secession Church in 1732.
3. The Burghers and Antiburghers in 1747.
4. The Relief Church, which existed in 1752, and is now known as
5. The United Presbyterian Church.
6. The Morisonians in 1841.
7. The Free Church in 1843.

8. Irvingism, which was really a reaction from Presbyterianism, and was set up by the followers of Edward Irving, a Presbyterian minister in London, about 1832, who proceeded to found a new order of twelve apostles in 1835, and styled themselves *the Catholic Apostolic Church*!!!"

No reader of *The Catholic Presbyterian* needs any commentary on such nonsense. But it is lamentable to think that such means should be adopted to promote what is called a missionary church, and is backed, in all probability, by names of great respectability, and by inexhaustible material resources.

TWO ENGLISH AUTHORITIES ON EPISCOPACY.—DEAN STANLEY AND BISHOP LIGHTFOOT.—In writing to the *Philadelphia Presbyterian*, Dr. Cuyler, the well-known writer and popular preacher of Brooklyn, says:—

"Let me close this epistle with a passage from Dean Stanley's late sermon before the

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Presbyterians of Scotland :—"There was a time when it used to be the prevailing belief of English divines that Episcopacy, in the sense of the necessity of one presiding officer over every Christian community, reached back to the very first origin of the Christian society. This belief, in the enlarged atmosphere of more exact scholarship and more enlightened candour, has now been abandoned. The most learned of all the living bishops of England, whose accession to the great See of Durham has been recently welcomed by the whole Church of England with a rare unanimity and enthusiasm, has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of "St. Paul's Epistle to the Philippians," that the early constitution of the Apostolic churches of the first century was not that of a single pastor, but of a body of pastors indifferently styled "Bishops" or "Presbyters;" that it was not till the very end of the Apostolic age that the office which we now call the Episcopate gradually and slowly made its way in the churches of Asia Minor; that *Presbytery was not a later growth out of Episcopacy, but that Episcopacy was a later growth out of Presbytery*; that the office which the Apostles adopted was a rule not of bishops but of presbyters." This frank, manly sentence is a sledge-hammer blow at the very underpinning of High Church Episcopacy."

A much smaller hammer would have been enough for Mr. Beers.

AMERICAN CRITICISM OF SCOTCH AND IRISH CHURCHES.—The *Presbyterian* of Philadelphia has a word of criticism for nearly all the Churches at home, in connection with their recent Assemblies. He fears they are drifting. In regard to the United Presbyterian Church's "Declaratory Act," while not finding fault with any of its direct statements, he says, "It makes concessions to the 'liberal thought' of the day, of which shrewd disputants, when hardly pressed, will surely avail themselves. It is tolerant of that which a 'broad' Presbyterian may speedily expand into serious error." The writer owns, however, that in the case of Mr. Macrae no tendency was shown to let liberty run into licentiousness. He speaks of him as "bold, self-confident, defiant of authority, and utterly indifferent to his obligations," and rejoices in the arrest that has been put to his wayward course.

The Free Church excites surprise in connection with the Smith case. He says—"Though the actual divergence of that gentleman from the accepted formularies of the Church may be reduced to very small dimensions, yet a divergence exists, and it will simply require motion on the line already chosen to separate him widely from the old faith of his Church." In another number he is thankful for the majority of one in favour of Dr. Bonar's motion, and adds—"This is something, but it is quite surprising that a large party should be found in the Church, with Professor Rainy at its head, to whom a milder censure of Professor Smith would evidently have been acceptable."

In the same journal, a writer, "Langclyffe," reviews very unfavourably the discussion in the Assembly of "the Kirk," as he calls it, on union, and with regard to the recent return of the number of members in the different parishes, says—"Nothing but a veritable transcript of each communion roll, nailed to the door of each parish church, and open to the inspection of each parishioner, will satisfy unbelieving dissenters that its sum total as reported is not a mockery, a delusion, and a snare."

Last, not least, the Irish Assembly has its turn. The *Presbyterian* is not a little mystified at the decision about paraphrases, which are authorised to be printed, but not authorised to be sung. "We have read this resolution several times without arriving at any conclusion concerning it except that it seems to us to be own brother to the resolution adopted by our last General Assembly at Saratoga, on the subject of the Romish Church. The paraphrases are not authorised—not a bit of it; they are not approved—not at all; but they are to be bound up with the new Psalter, and any minister may 'authorise' his congregation to sing them by giving them out at a Sunday morning service."

Well; it is a good thing sometimes "to see ourselves as others see us," and whatever we may think of the merits, we thank our brother for his friendly criticism.

## GENERAL SURVEY.

### BIRD'S-EYE VIEW OF THE PRESBYTERIAN CHURCHES.

IN order to carry out all the purposes of this Journal, it is desirable from time to time to furnish information on many points which may be well known to a few, but are scarcely known at all to the mass of our people. By way of introduction to such informational papers, we give here a bird's-eye view of the Presbyterian Churches, following mainly the account contained in the report presented to the Council at Edinburgh in 1877.

SCOTLAND.—It was in 1560 that the first General Assembly was held in Scotland. On the 20th of December of that year forty-two members assembled, under the presidency of John Knox, to consult about the furtherance of Christ's cause in the realm. Only six of them were ministers; but in seven years the six had grown to 252. In 1592 the Presbyterian constitution was ratified by Parliament, through the efforts of Andrew Melville and others; and, after another century of struggling amid varied fortunes, the Revolution settlement of 1690 brought calm to the troubled Church. But her trials were not yet over. The Act of Queen Anne (1712) did more for secession than all the grievances previously inflicted. Virtually it gave birth both to the Free Church (1843) and to the Secession and Relief, which combined to form the United Presbyterian Church (1847). Scotland is almost entirely Presbyterian to this day. The six ministers of 1560 have increased in three centuries to upwards of 3000, of whom fully 1380 belong to the Established Church; 1060 to the Free Church; and 560 to the United Presbyterian Church. There are also some thirty congregations of Original Seceders, who did not join the Free Church in 1852; and a body of Reformed Presbyterians who, in like manner, stood aloof in 1874.

IRELAND, as everybody knows, is almost as entirely Popish as Scotland is Presbyterian. It was in 1642 that Presbyterianism first obtained a footing in Ulster, through the Scotch army which was then sent for the maintenance of order. The Presbytery of Carrickfergus was forthwith established. In twenty years the Presbyterian Church numbered 100 congregations and 100,000 adherents. But a period of blight set in, and persecution did its deadly work, till the Toleration Act of 1719 brought back happier days. Irish Presbyterians now number about half-a-million, besides a body of Reformed Presbyterians, and the widely different Unitarian "Presbytery of Antrim."

ENGLAND.—"The Presbyterian Church of England" attained its present size and consolidation on 13th June, 1876, when the "English Presbyterian Church" and the English portion of the "United Presbyterian Church of Scotland" were formally united in Liverpool. The congregations number about 260, with 100,000 adherents—figures which, we venture to say, will be speedily enlarged.

WALES.—The "Calvinist Methodist Connexion" is described by one of the adherents of that communion as "a modified Presbyterianism." The ministers number fully 520, and the adherents 270,000. This Church had its origin in the great spiritual revival under Charles of Bala and others.

Before passing to the American and Continental Churches, we may here appropriately glance at the British colonies.

CANADA.—With a population largely Scottish, Canada has faithfully reproduced the Presbyterianism of the mother-country in all its different shades. The first Presbytery of Montreal, which met in 1803, became a Synod in 1831, in connection with the Church of Scotland. Its ministers then numbered twenty-five, and when they were joined in 1840 by the "United Synod of Upper Canada," there were eighty-two ministers in all. Of these, twenty-five withdrew in 1844, to form "the Presbyterian Church of Canada,"—for the Scottish Disruption had its

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counterpart across the sea. Meanwhile another body—"the United Presbyterian"—had been growing in vigour and prosperity till, in 1861, it amalgamated with the "Presbyterian Church of Canada" to form the "Synod of the Canada Presbyterian Church," then consisting of 196 ministers. In 1870, a General Assembly was held, which thenceforth became the supreme court of the Church. Then, in 1875, a yet grander union was accomplished, when the Presbyterian bodies in the entire Dominion, with the exception of a handful of congregations, became one. The Churches in the Maritime Provinces had been passing through similar experiences to those described; and these prepared them for drawing close the bonds which united them to the brethren of the west. Thus, on 15th June, 1875, the comprehensive "Presbyterian Church in Canada" was formed by the coalition of the two main Churches of Upper Canada with the Presbyterian Church of the Lower Provinces and the Church of the Maritime Provinces. The Presbyterian population of Canada numbers about 600,000 in all, of whom fully one-sixth are communicants and 800 are regular ministers. The parishes are considerably in excess of the ministerial supply.

**SOUTH AFRICA.**—The colonies here have more than 120 Presbyterian congregations with a community of upwards of 112,000. The Church at the Cape received its framework from Holland, through the Dutch Reformed settlers of 1652 and their successors. To the French Huguenot refugees it was indebted for an invaluable infusion of spiritual life; while from Scotland it obtained not a little of its theological character. For more than a century it was dominated by the Church of Holland, but in 1803 it received a constitution of its own, and in 1824 it held its first Synod. Besides the 90,000 who belong to the Dutch Reformed Church of South Africa, there are upwards of 20,000 adherents of smaller Presbyterian organisations.

**AUSTRALIA.**—The various Australian colonies have Presbyterian Churches, which, like the colonies themselves, offer larger possibilities and probabilities than anything which we can yet point to as accomplished fact. **VICTORIA** has now a well-compacted Church on the Scotch Presbyterian model, with certain localised modifications in its administration. Its various sections were finally united in 1870, and now number 130,000 adherents, with about 15,000 members and 130 ministers. The Presbyterian Church of **NEW SOUTH WALES** had also its union in 1865, and now counts seven presbyteries, with about seventy ministers, besides two presbyteries which stood aloof from the Union. The Presbyterian Church of **QUEENSLAND**, united in 1863, numbers 22,000 adherents, with only one minister per thousand. The Presbyterian Church of **SOUTH AUSTRALIA**, which received its present organisation in 1865, has about a dozen regular ministers in all, while that of **TASMANIA** has nearly twenty charges, still discriminated from each other as partly Established and partly Free. **NEW ZEALAND** has a hopeful and increasing Presbyterian Church. The geographical intersection of the country affects the Church as well—dividing it into the Northern branch, with about sixty ministers, and the Southern or Otago branch with about forty-five.

**THE UNITED STATES** have, as might have been expected, shown how capable Presbyterianism is of expansive usefulness and influence under the exercise of Anglo-Saxon energy and organising tact. The communicants of all branches of the Presbyterian Church number about 1,000,000, and the adherents may be roundly estimated at about 4,000,000 in all. The Churches are conveniently arranged under three heads—(1.) Those whose names indicate early connection with the European Continent—such as the Dutch Reformed and the German Reformed Churches, holding by the Heidelberg Catechism and similar standards. (2.) Those of directly Scottish origin—now chiefly included in the United Presbyterian Church, which, in 1858, merged "the Associate Church" (originated in the middle of the eighteenth century in sympathy with the Erskine movement), and the "Reformed Presbyterian Church"—leaving out of the union, however, the "Associate Synod" and the "Reformed Presbyterian Synod," which, on either hand, refused to unite in the North; and the "Associate Reformed Synod of the South," which, as early



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as 1821, withdrew from brethren in the North on the question of slavery. Then (3.) we have the American Presbyterian Church proper, including the Northern and Southern Assemblies, separated since the war crisis in 1861. At that time the Old School of the North was deprived of all its Southern congregations, which now form a separate Church, having more than 112,000 communicants, and probably about 500,000 adherents. The Northern Church originally contained, and has happily assimilated, such diverse elements as Scotch Presbyterians, English Puritans, exiled Huguenots, and oppressed Germans. The "Synod of Philadelphia" had its first meeting in 1716, and adopted the Confession of Faith in 1729. Its present Church constitution was framed in 1788, and in the following year its first General Assembly was held in Philadelphia under the presidency of Witherspoon of Scotland, then head of the College of New Jersey. Notwithstanding various internal commotions, much progress was chronicled and general unity maintained, till, in 1838, the discussion raised by the case of Albert Barnes issued in the separation between the Old and the New Schools. This distinction latterly became, in the opinion of both parties in the North, very much a merely local one; and the two branches in the North were reunited in 1869 on the basis of the Westminster Standards. They now number about 2,000,000 of adherents, of whom upwards of a fourth are Church communicants. It is a noteworthy feature of the American Presbyterian Churches, that they together provide instruction for more than 800,000 Sunday scholars. Of the 8000 Presbyterian ministers, nearly 5000 belong to the Northern Presbyterian Church; more than 1000 to the Southern; about 650 to the United Presbyterian Church; a like number to the German Reformed; about 550 to the Dutch Reformed; and the remainder to the smaller Presbyterian bodies.

CONTINENT OF EUROPE.—While here and there we find fresh buds of promise, we are met more generally by grounds of regret respecting the progress of Presbyterianism on the Continent, and are left to reflect, more or less sadly, only on "what might have been," but for the adverse causes which have been so long and persistently at work.

As regards GERMANY, while it is broadly true that the Reformed Church has large affinities with Presbyterianism, and that the Lutheran has not disavowed that system in the appointment of a class of superintendents to whom John Knox himself would have had no objection, it would be scarcely fair to claim the 26,000,000 Evangelicals as in any complete sense Presbyterians. As Dr. Lechler showed, Presbyterianism is still rather a tendency than an actualised system in Germany; and meanwhile we must be content to hail symptoms of its acceleration, hoping that adverse consistorial and other influences will be so far overcome that the future chronicler may have to point, and that soon, to a larger representation of thoroughgoing Presbytery than is offered in some scattered congregations still adhering to the Reformed polity, within the very contracted limits of the miniature Free Evangelical Church of Breslau, and kindred small organisations.

The same remark applies in measure to SWITZERLAND. Though Calvin unfolded the Presbyterian idea, it was by no means universally or fully adopted. There is no National Swiss Synod, but each canton exercises a sovereignty in the disposition of its own church government. Of the million and a-half Protestants, with their 1040 pastors, the Free Churches of Geneva, Neuchâtel, and Vaud have the best claim to be regarded as, in a full sense, Presbyterian. They have together about 11,000 active members and upwards of eighty pastors.

In FRANCE, the Reformed Church originated at Meaux in 1521. Then it found a seat in Paris; and, through Calvin's counsel and aid, parishes were formed, and both a deaconship and eldership introduced. A General Synod was held in 1559, and its 150 delegates drew up their Confession of Faith. The horrors of St. Bartholomew's day (24th August, 1572) brought a terrible blight on the Church's prospects. But the dragonnades were put a stop to by the Toleration Edict of 1787, though the restoration of the General Synod was reserved for our own day and the clement jurisdiction of M. Thiers, in 1872. The French Reformed Church

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has more than 600 pastors spread throughout its twenty-one provincial synods. Then there is the "Union of Free Churches," with a somewhat vague Presbyterian polity, originated in 1849 on a stricter doctrinal basis than the State-paid Church, and supported by voluntary contributions, in the dispensing of which a central fund, somewhat like the Scottish Free Church Sustentation Fund, is called into requisition. The original thirteen congregations have now increased to forty-six, with adherents numbering nearly 10,000.

HOLLAND from an early period manifested strong leanings to Presbytery. This appeared even at Dort in 1618. Provincial synods were in fact established, but in subordination to the State, which, in 1816, forced on all a new plan of centralisation. Church and State were at length separated in 1852, and the main Church is now divided into ten provincial circuits, comprising fully 1300 congregations, and more than 1500 ministers. The more strict "Christian Reformed Church," which separated from the other some years ago, has about 360 congregations, embracing 115,000 adherents.

The Reformed Church of Belgium is feeble, but promising. There are fifteen congregations connected with the State, and thirty-four belonging to the "Christian Missionary Church," which originated in 1838, and was organised ten years later on the Presbyterian plan.

ITALY has the honour of owning the oldest of modern Presbyterian Churches. The Waldensian Church, with its "regidors" and "preyre," was virtually Presbyterian centuries before the time of Calvin. At one of its Synods held shortly before the Reformation, 140 pastors were present, including some from foreign lands. But persecution of the intensest kind grievously crippled the Church. A revival took place in 1826, and there are now sixteen parishes in the Valleys subject to the General Synod, and a number of evangelistic congregations in the peninsula, amounting in all to forty churches and sixteen stations. Alongside of the Waldensian, we now find the "Free Italian Church," which originated in 1865, labouring for the evangelisation of the peninsula, with a constitution of a peculiar kind, but working, it is believed, towards a fuller Presbyterianism. It has a General Assembly every year, while an Evangelisation Committee is vested with full powers for the administration of affairs in the interval. There are nearly forty charges, with almost as many new stations, and the number of communicants is more than 1500.

HUNGARY imbibed Reformation principles from Wittenberg, and afterwards from Geneva. The country was divided in two about 1566. The Principality of Transylvania, including Debreczen, is the section which has maintained the Reformed faith in comparatively greatest purity. After untold difficulties, an Act of Toleration was secured in 1787. The Reformed Church now, and indeed since 1734, consists of five superintendencies. That of Theiss, with Debreczen as its chief seat, includes more than a third of the two millions who constitute the Reformed community.

BOHEMIA was late in receiving Christianity, and was also late in being exposed to corrupting influences, though a century before other countries in open resistance to Romanism. The Reformed doctrines had such free course for a while, that the "Church of the Brethren" numbered more than 500 congregations in the very beginning of the sixteenth century. But dire persecution set in, and after the country had been well-nigh wholly Protestant, it was drenched in blood; and so fearful were the slaughters, that by 1627 the three million Bohemians were reduced to 800,000. A century and a-half later, however, it was seen that "the heretical weed had taken new roots," when the Toleration Edict of 1781 gave some opportunity for the plant to spring afresh. The Reformed Church has nevertheless remained under great disadvantages. It received a quasi-Presbyterian constitution in 1864; but the endeavour of the Reformed Synod in 1871 to make it a reality was promptly quashed by Government. There are 65,000 Reformed adherents, to whom must be added the 40,000 who cleave to the Reformed Church of Moravia, in the midst of two millions of Roman Catholics.

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Little need be said of the Reformed Church in Russia, which has two synods and forty congregations, but is, of course, purely exotic,—none but strangers being allowed by Government to join its ranks.

None of the other Continental Churches call for special notice, except, perhaps, that of SPAIN, which is interesting as being the youngest Presbyterian Church represented at the Council. Even before 1868, when the Revolution threw open the door for the Gospel, it had adopted the Westminster Confession and an essentially Presbyterian code of discipline. The Andalusian and Madrid sections, independently formed, were happily amalgamated in 1872, and the "Spanish Christian Church" did not hesitate to commit itself to Presbyterian principles, though it thereby reduced the number of its congregations to twelve, with an average Sabbath attendance of from 2500 to 3000.

Thus we conclude our brief and imperfect survey. It has enabled us to see where the Presbyterian life is pulsing most vigorously, strong for work and warfare in the conflict with sin and evil. It has also shown us where the life is flickering feebly, and almost ready to go out under adverse influences. To the strong the lesson is—Remember the infirmities of the weak, and try to help them. To the feeble—Thank God, and take courage; for though scattered and lonely, you are members of a large family, where the welfare of each is of common and abiding interest to all.

C. A. S.

### W A L E S.

THE General Assembly of the Welsh Church was held this year at Festiniog, in North Wales, on Tuesday, the 24th of June, and the three following days.

It is a comparatively young institution, having only begun in 1864, and has not hitherto attained to the dignity of a legislative court, only in such matters as belong to the whole body, and are referred to it for deliberation and decision by the two Provincial Quarterly Associations or Synods. North and South Wales has each its own College, its own Home Mission, and its own Fund for aged ministers, widows, and orphans; and the ministers of each Province are passed and ordained by its own Synod; but the Foreign Missions of the Church, its magazines and Connexional literature, and other such matters as relate to the whole body, are brought under the cognisance of the General Assembly.

The report given of the progress of the Mission in India, on the Khasia and Jaintia hills, was exceedingly encouraging. One of the missionaries, the Rev. T. Jerman Jones, baptised 101 persons in January last in the village of Mauroh, of whom 53 were adults. Another missionary, the Rev. T. Jones, writes:—"It may be stated as to the village of Shella, that the Gospel is gaining ground; very pleasant meetings for prayer were held during the first week of the year, two prayer meetings being held daily, and though it was our most busy season—our harvest—there were from 80 to 150 present at every meeting. There are 168 females under instruction, as compared with 83 last year."

There are now on the Khasia and Jaintia hills 24 Christian churches, having 1408 persons connected with them, either as communicants or candidates, an increase of 323 on the previous year. The Sabbath schools are attended by 2264, an increase of 359 on the same period. The attendants on the means of grace have increased by 416. There are 15 elders, 16 native evangelists, and 132 Sabbath-school teachers. The native Christians contributed towards the support of religion among them above £114 last year.

The statistics of the home Church were presented, giving the present number of churches as 1152, an increase in the year of 18; ministers and preachers, 897, an increase of 25; and of communicants as 116,386, an increase of 370.

There was a lively discussion on the Sustentation Fund, which the Church is now beginning in earnest to collect. North Wales has made a vigorous start, and the South will follow.

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The Revs. T. Oswald Dykes, D.D., and R. H. Lundie, M.A., were warmly welcomed as a deputation from the Presbyterian Church in England.

A memorial in behalf of the fund for the augmentation of the stipends of the pastors of the Waldensian Church was cordially received, and ordered to be placed in the minutes.

The last day was devoted to preaching. It was intended to have been conducted in the open air, but in consequence of the heavy and incessant rain, it was carried on in five places of worship simultaneously, and all these were crowded throughout the day. W. W.

## SPAIN.

*Letter from Rev. HENRY R. DUNCAN, Córdoba.*

OUR little Spanish Presbyterian Church is decidedly taking root in this soil. There are now many agencies, unhappily representing so many "isms," at work, some, I fear, even going the length of preaching "Christ of contention," although these are quite the exception. "Notwithstanding, every way, whether in pretence or in truth, Christ is preached." The unfortunate plan of planting a mission under another system, where one agency already exists, is not so common now as it was in our young work. Where the appearance of rivalry still exists, the effect is most deadly on young country converts, who, full of their first simple trust, come into the field of such differences, and are initiated into their mysteries. I cannot forget the confession that the veteran exile Alhama of Granada made in a conference in Madrid, of the stunning and bamboozling effect upon him of his first introduction, in his exile for Christ's sake, to the differences in full-grown Christian Churches, among those who profess to follow the one Saviour and be guided by the one Spirit, in the one faith, in Gibraltar. He had heard, and tasted the fruits of the Christian love of brethren in our model Christian land, and the first thing he discovered when he came under the British flag, was what seemed to him rabid sectarianism, one preaching actually from the pulpit against another. He stood bewildered. Is Christ divided? he said. He feels that he has never quite recovered the effects of that shock. A good and simple Christian in the persecuting village of Iznatoraf, who is now employed in his own simple way, with little more preparation than a very thorough knowledge of the Scripture from loving study of it, as an evangelist in that rude district, had to go some time since to Madrid in connection with his work. There he opened his eyes for the first time to sectarian differences, and with tears in his eyes he said to the friend who is helping him with counsel and means, "If I am not to be free to be only of Christ, if the Church of Iznatoraf is to be called by any other name than that of 'Iglesia de Cristo,' then I renounce my position in it." Yet even there they feel the need of order and wise organisation, and arrangements are being made for me to visit them from time to time, and help them in their own natural development. It is unfortunate that some societies and churches cannot see their way to do mission work without forcing also upon those brought under their influence their own minor peculiarities. Why should all the varieties of our systems in our insular home, the growth of ages, be grafted, for example, on a work which at its utmost does not date further back than twenty-five years, when the Society which I represent began its small, secret, and danger-beset work, directed from Edinburgh? That and some other societies and churches, to their credit be it said, have adopted the wise plan of being satisfied if only the Gospel be faithfully preached, leaving all matters of internal arrangement to the natural instincts and necessities of the country, as interpreted by those who are working there. And the wisdom of the plan has been made manifest in the natural growth of the Spanish Christian Church, Presbyterian in its form, and largely expansive in its true missionary work. Andalusia is the true stronghold of this Church. Here the Presbytery, consisting of eight churches, holds its meetings quarterly, and with much harmony and love the

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brethren, though not all supported by one society, strengthen each other's hands by union and wise co-operation. Would that we could see such organised strength in other places. I have mentioned support from without. This is the curious condition of our Church. It is not, and for many years to come, to all appearance, cannot become self-supporting. The members are so poor that they often cannot support themselves. A member of my own congregation last summer fainted in the court of the house, entering to the chapel, and it turned out that she had eaten nothing for two days. She is one who, when she has had the means has "done what she could" faithfully and liberally, and who bears a good testimony to the truth and power of the Gospel. The intense and painful poverty, generally speaking, of our people, while in one sense a hindrance, in another is a help to the cause. But I must not occupy your space on this point at present. The Spanish Evangelisation Society recently made a strong stand against supporting churches as such. It is glad that churches should form part of a mission organisation, permanent points whence mission efforts should go forth, but very properly it says, our contributions are given us for evangelisation in Spain, and this is not adequately carried out by seven or eight churches. This has supplied an additional impetus to extension, which had naturally also become an urgent necessity, from the groups in different towns who had become more or less favourably acquainted with our teachings and with the Bible. The result is that within the boundaries of the Andalusian Presbytery a large and growing system of minor missions in the surrounding towns and villages, as well as in the cities where our churches are planted, has sprung up, and, while it naturally excites much angry opposition from the Ultramontanes, has already produced, and cannot fail to continue producing, marked and telling results in the great and blessed work of the evangelisation of Spain.

There can be no doubt that we are at present under a Government that gives its strength to the Romish party. Our brethren are made to feel this in many places. Aggressive or purely missionary work is not so easy as it was some time ago where, as is often the case, the alcalde and the priest play into each other's hands. Jesuits are multiplying and using all their ordinary weapons of smooth-tongued deceit and biting calumny. The brown coarse habit of the dirty Franciscans, and the black-frocked Dominicans, with their fringed and shaven pates, are no uncommon sight now in our streets and railway stations; and their language, often fouler than their sandalled feet, if possible, and coarser than their friar's garb, their rude jests, and their childish fables, calculated to attract the populace and foster superstition, are helping all up and down the country to rouse the sleeping fanaticism of many, and rivet the chains of the confessional on some who were, to say the least, sitting loose to it. Mothers and grandmothers are in the confessional pressed into the service to bring their less bigoted offspring to terms with Mother Church. Some of our own people who wish to avoid family ruptures have a severe struggle to hold their own. A youth who was preparing with me for partaking for the first time of the Lord's Supper, in April, had such pressure brought to bear on him by his widowed mother, who with tears and entreaties strove to bring her only child to the confessional in Lent, that, though she did not gain her object, she made him feel that he could not at that time take the decided step of joining the membership of our church.

A member of the church was lately set on by his mother-in-law, who sincerely grieved that her daughter's husband was a heretic. She offered to bring her confessor to his house to convince him of his error. He promised to renounce it if convinced of it, but said that as he could not explain himself very clearly, he too would bring one at the appointed time who would represent his beliefs, and he would abide by the results. He then asked me if I would be willing to do duty. Of course, I gave him my promise at once, but on condition that as no more than twenty could legally meet at once in his house, there should be eight of each side present to take away all ground for misrepresentations. I would not, on any account, go for a mere private interview. The mother-in-law was confident that



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the heretic would be gained back to the fold by her worthy confessor, and in high spirits went to him. But only to have her hopes dashed. No doubt in hope of an easy triumph with an uninstructed man he would gladly have come, but he dared not face what was proposed, and so he covered his rout by braggadocio. Although my friend had most clearly said beforehand, "I am satisfied with my belief; remember I am not provoking the question, but you;" this good pastor of souls said, "If any one wants light on the doctrines of the Church let him come to me; I have no need to go here and there to prove what has been well proved for eighteen hundred years." And so, begging the question, he retired and left the poor woman hopelessly to lament her relative's perdition.

In Huelva, the cries and awful pictures of hell drawn the other day, by one of those friar missionaries, to a dear little girl of our school, seven years of age, so wrought on her nerves that she fainted, and before she could be brought round a doctor had to come to her. This caused much noise in her district, and something like a riot was for a time feared. But the missionaries begged pardon of the people from the pulpit, and they were appeased, though the little girl was for days in bed from the fright. The fanatics in that town, in combination with the missionaries, openly boasted that they would bring our work down in two months. These months have passed, and the result is that our school is better attended than before, our church better filled, and the aggressive missions in houses of church members are crowded in all the districts to suffocation and great overflowing. There is scarcely a night in which our missionary is not preaching in one place or another; and always to crowds.

Many of good social position have come to the church on special occasions, and have been pleased and surprised to find that the friars' stories as to our doctrines are false. When our agents cannot carry on aggressive work in one place or manner they quickly find another. I speak principally of the work in the Presbytery of Andalusia, and in the agencies which I represent, because I know them best, and my testimony over the whole field is that the congregations are as encouraging as in more propitious days, and the most delicate aggressive work has not halted in spite of the powers that be.

I will not occupy your space with further details of this work at present, but I should like to tell our brethren everywhere of a great want we feel, and of our efforts and plans for supplying it. Hitherto the Lord has provided workers. It is true that many of those who served at first have disappointed us, and brought trouble and damage to our cause. They have been revealed and weeded out, and we can now look with more satisfaction on our missionaries, although we cannot yet claim any approach to the degree of power and learning attained in Churches of longer standing. Further, every blank in our ranks fills us with anxiety, and drives us to the Lord. Whence are our new supplies to come? We owe a debt of gratitude to our Swiss brethren, who, in Lausanne, have efficiently educated several who are now in full and useful work in Spain. But for long the disadvantages of education in a foreign land and tongue are felt, and many of the students, educated at great cost, have been from one or another cause complete disappointments. The Spanish Evangelisation Society, with its centre in Edinburgh, also lent us material aid, by establishing for a time a theological college in Seville. This was soon given up for sufficient reasons, but not before a good foundation of Scripture knowledge and study had been laid in several, who are now earnestly working as preachers and teachers. Among these is the missionary in Huelva, who continued his studies for years afterwards with me, and, after passing the presbyterial examinations satisfactorily, having already shown himself an approved labourer, is to be ordained this month. Private efforts have also done something, especially towards helping on the few from the Romish priesthood who have really shown themselves sincere, and among whom we count now some of our brightest lights. The Lausanne College, always willing to help, is now failing us for lack of funds, and each student brought up there must now cost us a large annual sum. Private efforts are admirable when there is nothing

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better to be had, but we have for years felt the want of a systematic training college, not for any particular branch of the Christian Church, but for all sections of workers for Christ. The work all over the country is as yet too small for denominational schools of theology, but in all branches men of piety, education, and power are needed. Our Assembly has had the subject before it repeatedly, but while deeply feeling and acknowledging the want, has never seen its way practically to supplying it as a body.

Seeing the difficulties in the way, the Andalusian Presbytery, being happily a very harmonious and practical body of workers, has, after long and prayerful consideration, formed a plan on which we hope that at last in the ancient and central city of Córdoba a theological seminary will be established for the training of teachers, evangelists, and pastors. A committee in London, with a branch in Edinburgh, has already been formed, and friends in Lausanne have cordially taken up the matter as well. We feel that we must be completely independent of bigoted landlords, and consequently must secure property. I have had an anxious time for some months looking out for a suitable house for college, with chapel, for we intend the college to be a centre of missionary work. Any suitable house we have seen has been refused us at any price when it came out who made the offer. But I think that we have the best of them all pretty nearly secured now. By a third party I have paid an earnest of £40, and I trust that we shall soon have the deeds made out and registered in the name of a British Company. We have only some £300 as yet collected, but the balance required for the purchase of the house is secured on loan. It will cost, with expenses and purchase-tax of 3 per cent., over £900, but it has been valued as worth about £1500 by a competent valuator. The Mission Society of the Glasgow Free Church College has interested itself in us for this year. Will our Presbyterian brethren in Great Britain, Ireland, the United States, and the Colonies, support us with their prayers, and in any other practical way that may be possible?

## MACEDONIA.

### DR. MAROULIS' MISSION WORK.

THE name of Dr. Maroulis has begun to be familiar to many ears in connection with an interesting work in Macedonia with which he has been associated. From a pamphlet published at Neuchâtel, in Switzerland, entitled "*L'Evangile en Macédoine*," we gather the following account of this interesting Christian movement. For ourselves, we own a difficulty in placing such reliance as Dr. Maroulis does on the Greek Church; at the same time, a work which has the cordial support of such men as Dr. Fabri of Barmen and Professor Godet of Neuchâtel, has the strongest claims on our sympathy and charitable consideration:—

1. *Origin of the Work.*—Readers of the New Testament will remember how St. Paul was moved to plant the first Christian mission in Europe. At Troas he had a vision, a man of Macedonia appeared and said to him, "Come over and help us." St. Paul complied with the request, and went to Macedonia; the great missionary work begun by him in that country has extended over the whole Continent of Europe, and we feel its blessed effects to the present day.

Something of a like nature happened to the venerable Pastor Fliedner, of Kaiserswerth. It was borne in upon his mind that something must be done for the East. On two different occasions, the second time on his death-bed, he begged his friend, M. Fabri, the director of the Barmen Missions, to try to do something for the East. At first M. Fabri did not see his way; but when, soon after Fliedner's death, his friend Pastor A., just returned from Smyrna, came to him with the same words in his mouth, "You must do something for the East," he hesitated no longer. The two friends set to work, and formed an Evangelical Society for the promotion of Christianity in the East. This society, which had its seat first at Düsseldorf and afterwards at Bonn, opened an Evangelical College,

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with a boarding-house, at Smyrna. But, after a few years, this institution was discontinued, and the project abandoned for the time, to be taken up, however, afterwards in a different form.

The directors of the college had noticed some of their pupils who seemed to be fired with a love of the Gospel. These they encouraged to go to the West to finish their education, and see something of Evangelical Christianity, thinking rightly that on their return they would give greater help in spreading the Gospel in their native land. Among these pupils was Demetrios Maroulis, a young Epirot, who had been for some time a professor in the college. He went first to Barmen, and then to Tübingen, where he took the degree of doctor in 1869. On his return, he became director of the Gymnasium at Serrès, a town near the ruins of the ancient Philippi, where St. Paul founded the first Christian Church of Europe.

In the Greek Church, laymen, who have received the official consecration which constitutes them "public readers," are allowed to preach in the churches; and Dr. Maroulis was no sooner settled at Serrès than he began to preach the Gospel in season and out of season, with so much success that even those bishops least favourably disposed to the Gospel could not refuse him their support and sanction. But Dr. Maroulis soon felt that to work effectually for the revival of the Church, he must give up his stated work; accordingly he resigned his situation and devoted himself exclusively to the formation of a normal seminary, intended to furnish the nation with primary teachers well qualified for their important task.

2. *Character of the Work.*—Serrès is the ecclesiastical capital of Macedonia. It has about 35,000 inhabitants, most of whom are Greeks. It was here that Dr. Maroulis began his work, and formed what we may call an Evangelical Normal School. He felt profoundly that what was needed for the regeneration of his country was to furnish it with primary teachers, thoroughly educated, and heartily attached to the Gospel. The difficulties of the work did not daunt him. His eloquent preaching had disposed many to favour him, and, after a time, he found several who, like himself, were ready to give up secure positions, and devote themselves to this work of faith. The pupils lodged as best they could in poor cottages, doing the domestic work themselves; they took their meals together, and were fed at the rate of 3d. or 4d. a-day.

Fortunately the Greeks are abstemious, and if a pupil could not pay even this small sum, and the general purse was too low to aid him, his zeal for knowledge helped him to overcome the pangs of hunger.

The branches taught in Dr. Maroulis' seminary are much the same as those taught in other normal schools, with this difference, that there the study of classical Greek is carried on very far.

As Dr. Maroulis' work became more extended, its needs became greater. He could expect little help from his heavily-taxed countrymen, so he resolved to make a tour in Western Europe, to seek to create new interest and obtain more help. He travelled through Germany, Holland, and Switzerland, holding meetings wherever he went, and succeeded in exciting much interest. In many of the large towns, committees were formed, which have already given him proofs of their active co-operation.

Returning to Serrès in the month of May, 1876, after a year of absence, he found his work prospering, and he sought to turn his tour to account in further improvement and development of his school. He reorganised his male normal school, in which there were thirty pupils, and opened one for female teachers, which from the first numbered twenty-five. His pupils, on entering, were all at the same stage, and were formed into one class, which went through a course of three years, so that at the end of that period he was able to turn out from twenty to thirty male and as many female teachers, well prepared for their future vocation. Besides these two seminaries, Dr. Maroulis has formed a secondary school, in which there are 150 pupils, and also a boarding-house for fifteen boys, some of whom are orphans, which serves as a model school in which the young teachers are trained

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to teach. As a sample of the education, it may be stated that the girls of the normal school study the New Testament in the original three times a-week with Dr. Maroulis. They also read Xenophon on Domestic Economy and Plutarch on the Education of Children. They have altogether five hours and a-half of lessons a-day.

At the end of every three years, the director and teachers have a year of rest, which gives them time for study, and also for travelling to visit their old pupils and inspect their schools; it gives them also the opportunity of preaching the Gospel throughout the country.

Dr. Maroulis' work is thus not confined to Serrès. His zeal in visiting schools has obtained for him the appointment of Inspector General of Schools for the half of Macedonia. In this capacity he has under his charge many of his own old pupils, who, with the other teachers in the province, all testify to his zeal and devotion to the work.

3. *Results.*—In the different provinces of the Turkish Empire, the proportion of Mussulmans to Christians varies very much. In the north the numbers are about equal, but in the Greek provinces of the South there is one Mussulman to three Christians, and in the islands about one to five. Since the proclamation of the Hatti-houmaïum of 1856, which gives the Christians equal rights with the Mussulmans, the Mussulman population has sensibly diminished. The ancient Empire of the Caliphs is gradually resolving itself into a number of states, and it seems likely that as this goes on, the whole of Turkey in Europe which is not Slavonic, along with the islands, will fall into the hands of the Greek nation.

As one studies this nation, one cannot help seeing that it has within itself precious elements of life and regeneration, and this regeneration is intimately connected with a reformation in the bosom of the Church herself.

Such a reformation is the end which Dr. Maroulis sets before him in the pursuit of his work, and he proceeds on the principle that all true culture must have a solid religious basis. He does not desire to proselytise, or to draw the youth of his country away from their ancient Church, for which he cherishes an enthusiastic love. He holds that the Greek Church more than any other may be proud of its apostolic origin. It retains much of the spirit of early Christianity, and has many points of similarity with our Evangelical Churches. In spite of the episcopate and patriarchate, the churches are almost independent, and the Greek genius is essentially democratic. The dissemination of the Bible meets with no obstacle, and is equally desired by pastors and their flocks. In short, since the Greek nation has made so much progress in civilisation, many members and dignitaries of the Church sigh in silence for a religious and ecclesiastical reform, for the mass of the people is deeply religious. With such elements as these, a political and religious regeneration of this people cannot be far off, and it is clear that this ought to be accomplished within the bosom of their ancient Church. It seems to us that Dr. Maroulis is eminently qualified to carry on this work. He is fired by a love of the Gospel, and is fully persuaded that the truth will by degrees dispel error. He knows the weak side of other Churches, and also that of his own; but he loves passionately his Church and his country, and has enough faith in the Gospel of Jesus Christ to expect from it the entire regeneration of his Church. The two great means which he uses for this work are the school and the Christian pulpit. He endeavours to qualify his pupils both to teach and to preach the Gospel.

M. Fabri, in his warm appeal for the work of Dr. Maroulis, says:—"Macedonia has been the cradle of Christianity on European soil. 'Come over to Macedonia and help us,' was the cry which St. Paul heard, and who would not be happy to respond to a similar cry in the present day,—who would not be happy to lend a helping hand to the religious, intellectual, and social regeneration of one of the nations most gifted, but also most unhappy of our globe? The Eastern Question is now before all the world; it is to do their share in the solution of this great question that we invite Christian friends in Germany, Holland, and

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Switzerland. May the blessing of God rest upon this great work, upon those who give themselves up to it soul and body, and upon all friends who help it on by their gifts and their prayers."

## NEW SOUTH WALES.

*By the Rev. Dr. STEEL, Sydney.*

THE statement appended to the Proceedings of the First General Council showed that one of the chief hindrances to the progress of Presbyterianism in this colony was the want of ministers. Since that was published this want has increased. Many districts recently settled want ministers, and there are more vacant charges than we can supply with ordinances. During the past two years we have got only two ministers from the mother-country. For longer than that time we have had between £400 and £500 lying there, to provide for the outfit and passage of ministers; yet we cannot get them from any or all of the Churches. We have been doing all we can to train a native ministry. We have an excellent system of public education, superior grammar schools, and a university with scholarships and bursaries. In connection with the latter, we have a college for the residence of matriculated students, where they also receive assistance in their studies, and religious instruction. In connection with the college, there are also several scholarships to encourage and assist deserving youth. We have also an interim arrangement for theological instruction, during the term of the university, for those who study for the ministry. Two of our own students have recently been licensed, and two are in the last term of their divinity course; all four being graduates of the university of Sydney. But the demand after all is far greater than the supply. There are some twelve spheres now ready for ministers, and several suburban districts requiring supply. We need, at least, ten additional ministers from the United Kingdom. Our ranks want one-fifth more to do justice to present spheres, and to enable us to occupy the country in providing ordinances to those who expect them at our hands.

This is a favourable time for the immigration of Presbyterian ministers to New South Wales. The colony is prosperous. Its prospects are perhaps brighter at this moment than those of any other colony in Australia or New Zealand. It is a favourable time, too, for ministerial emigration from the mother-country. Many of their people are coming here. The dulness of trade and the numerous failures have led numbers to think of seeking to retrieve their broken fortunes, to better their circumstances in new, though distant colonies. The public funds of Churches are likely to suffer from the stagnation in business. Ought not, therefore, some of the young men of the Church to seek a sphere for their abilities in such a land as this? There is a "plenteous harvest" and "few labourers;" there is a loud call "Come over and help us;" there are openings in providence for the future; there are many opportunities for doing good. "Who, then, will come to the help of the Lord against the mighty?" The priests of Rome are here. Spiritualist and sceptical lecturers come here to catch the unwary. Players come here to provide pleasure for those who can pay them well. Men of business come here for commerce and for gain; why should not preachers of the Gospel of Christ? And why should not Presbyterian preachers, to help to extend the Church, and make it a blessing, not only to New South Wales, but the islands around?

Let us get some fruit of recent times of revival in bands of men whose hearts the Lord has touched. The climate is good, and very varied. The society is good. There are plenty of books, and ways and means of getting periodical literature. Railways are covering the colony in the interior, and a fleet of steamers go along the coast. There are now much greater facilities of reaching the chief centres, than existed a few years ago.

There is also plenty of hard work to be done for Christ, and for the souls of men. We all feel that we have more than enough to do. We need more labourers in our vineyard.



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We are to have a great International Exhibition of art and industry in Sydney, in September next. The chief countries of Europe, America, and Asia, as well as Australasia, are to send productions. Visitors will be coming from many lands. May we not expect a visit from some of the chief ministers of Christ also? Our General Assembly meets in Sydney, in the last week of October. It would be very pleasant and profitable to have a visit then. The General Assembly of the Presbyterian Church of Victoria meets a fortnight later; and that could be visited too. We might have an Australasian council or conference at such a season, when the presence of brethren from Europe and America would greatly cheer us.

All the great questions that excite thought and inquiry in older lands stir minds in new countries, where life is freer, and old restraints are less felt. It is important, therefore, that in such a sphere well-informed minds should be found ready to do battle for the faith once delivered to the saints.

We take great interest here in *The Catholic Presbyterian*, and I send this as an earnest of our contributions to its pages.

[May the Editor express the hope that in future communications some detailed information will be given on the subjects indicated in the first two lines of the last paragraph but one?]

## NOTES AND QUERIES.

### QUERIES.

[5] I HAVE seen in newspaper reports that, on several occasions, elders have been proposed, and sometimes elected, as moderators of Presbyteries, and even higher courts, by several of the Presbyterian Churches in the United States. At the late meeting, for instance, of the Northern General Assembly at Saratoga, the Hon. Wm. E. Dodge, an elder, was nominated for the moderatorship. The competency of such a nomination was challenged, but, on a vote sustained by the Assembly, this, with the small number of votes cast for that gentleman, who was not elected, would indicate the existence of a belief in that body that elders are eligible for such a position, and yet that such an election might not be expedient. Can any of your readers tell me if this question of the eligibility of elders for this office has ever been fully discussed, and if so, when and where? D.

[6] Who is the author of an 18mo Catechism of some 240 pages, entitled, "A SHORT TREATISE CONTAINING THE PRINCIPAL GROUNDS OF CHRISTIAN RELIGION, by way of Question and Answer"? The thirteenth edition appeared in London, "Printed for John Wright at the King's Head in the Old Bailey, 1647."

This *thirteenth* edition appeared one year before the Westminster Catechism was issued, and to it the compilers of our Catechism are manifestly indebted for not a few of their striking sentences. The grand answer to the fourth question—What is God?—is found there almost verbatim. M.